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# MID-AMERICA

## An Historical Review

VOL. XIV  
NEW SERIES, VOL. III

APRIL, 1932

NUMBER 4

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# MID - AMERICA

## An Historical Review

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### VENERABLE ANTONIO MARGIL DE JESUS

#### I

How beautiful upon the mountains are the feet of him that preacheth the gospel of peace. *Isaias* LII, 7.

Very few missionaries in the history of the Catholic Church have labored with such indefatigable zeal in winning souls for God as did Fray Antonio Margil de Jesús, one of the pioneers in New Spain. Although during his life his name was held in reverence and benediction by the inhabitants of practically every town from Panama to Louisiana, and although at the time of his death his obsequies were celebrated in many cities both in the Old and in the New World, today, strange to say, only an occasional scholar north of the Río Grande is acquainted with the missionary activities of this humble but valiant soldier of Christ.

In presenting the following brief sketch of the life and labors of this great servant of God we shall aim at historical accuracy primarily. With this end in view we have made a very careful study of the letters of this venerable priest, the numerous sermons preached, both in America and in Europe, at the time of his death, the *Peregrino Septentrional Atlante* and *Nuevas Empresas*, published by Espinosa in 1737 and 1747 respectively, the *Vida del V. P. Fr. Antonio Margil de Jesús*, published by Vilaplana in 1763, the *Vida* compiled by Arricivita in 1792, and published in the second part of the *Crónica del Apostólico Colegio de Querétaro*, the various documents presented to the Roman curia during the process of beatification and canonization in the last half of the XVIII century, and works of several modern historians to which reference is made in the footnotes.

In the present article we do not propose to give a comprehensive treatment of our subject; we shall do little more than introduce it to our readers, and this with the hope that before long another and a more fluent pen may in a befitting manner describe the activities of this great missionary of New Spain.

Antonio Margil, son of Juan Margil Salumaro and Esperanza Ros, was born in Valencia, Spain, on August 18, 1657, and two days later was baptized in the beautiful church of San Juan del Mercado, which afterwards came to be known as los Santos Juanes Bautista y Evangelista. When still only a mere boy he showed promise of rare talent and virtue, and, because of this, his truly Christian parents procured for him teachers capable of developing in him studious and virtuous habits. When not at school, where he made rapid progress in his studies, he spent most of his time in building miniature altars at home or in serving Mass and making visits to the Blessed Sacrament in one of the many churches of Valencia. According to several witnesses, whose declarations were recorded by the public and apostolic notary in the city of Valencia shortly after his death, his one desire during time of vacation was to visit the churches in which the Blessed Sacrament was exposed. There he would become so rapt in prayer and meditation that oftentimes he did not return home till after nightfall. When his mother, realizing that he had been fasting the entire day, used to reprove him for this Antonio would answer respectfully that in the presence of the Blessed Sacrament all this time seemed but an instant and that he would not have left even then had he not been obliged to do so by the sacristan who wished to lock the church.<sup>1</sup>

Wishing to consecrate himself entirely to God, at the age of fifteen and with his parents' consent he called at the Convent of La Corona de Cristo<sup>2</sup> in Valencia and asked to join the ranks of the Friars Minor. The official records containing the names of those admitted into that monastery state that "after Compline, between 5 and 6 o'clock in the afternoon of April 22, 1673, Brother Antonio Margil, a native of Valencia, who had completed the fifteenth year of his age, asked to be admitted as a choir religious into the Convent of La Corona de Cristo; and, in the presence of the community that had assembled for this

<sup>1</sup> Vilaplana, *Vida del V. P. Fr. Antonio Margil de Jesús*, p. 8 (Madrid, 1775).

<sup>2</sup> So-called because in that convent was preserved half of one of the thorns from the crown of Our Savior.

purpose, received the habit from Fray José Salellas, actual Guardian of said convent."<sup>3</sup>

In the novitiate Antonio was an exemplar of virtue. He took delight in performing the most menial services, and imposed upon himself such severe penances that the Master of Novices took away from him the hair-shirt and forbade him to use the discipline and other instruments of torture with which he was wont to lacerate his flesh. On April 25, 1674, before completing his seventeenth year, he made his religious profession in this same convent of La Corona de Cristo. As a professed religious Antonio made even greater efforts to advance in perfection and to detach himself entirely from the world with its allurements. One day, not knowing that he was being observed, he slipped off quietly to the church, and walking over to one of the tombs, raised the slab concealing a body that had been buried there for some time and that was already in a state of decomposition. He remained there beside that tomb until the Master of Novices, who had followed him down to the church, drew near and asked what he was doing. The young novice replied: "Reminding this brute of a body of what it now is and of what it will one day be."<sup>4</sup>

When he was eighteen years of age the superiors, convinced that he had a vocation to the priesthood, sent him to the Convent of San Antonio in Denia, where, according to the sworn declaration of Fray Vicente Andani, who had been a seminarian with him in the aforesaid convent and who testified in Guatemala on March 6, 1727, young Margil made constant progress in virtue and was greatly respected and admired by all because of his deep humility, his jovial disposition and winning ways. After he had completed a three years' course in philosophy at Denia he was sent back to La Corona Convent for his theology. Here during the time not devoted to study he followed the regular exercises of the novitiate, and every night after Matins went down quietly to the garden, where, laden with a heavy cross, he followed in the footsteps of the Crucified Christ, pausing to meditate before each of the fourteen Stations erected within the convent walls. When twenty-four years of age he was ordained to the priesthood, and after his first holy Mass, for which he

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<sup>3</sup> *Summarium beatificationis et canonizationis Ven. Servi Dei Antonii Margil a Jesu*, no. 5, p. 50, sec. 48.

<sup>4</sup> Villaplana, *op. cit.*, p. 12.

had prepared by prayer, penance, and a humble confession of even the slightest faults, received from the Provincial Chapter an obedience as confessor and preacher in the town of Onda. Here his labors bore such abundant fruit that a short time after his arrival to this town his superiors decided to change him to Denia, a Mediterranean port much frequented by profligates from various parts of Europe and greatly in need of the ministrations of a zealous priest.

## II

He had not been here long before he learned that Fray Antonio Linaz, who belonged to the Majorca Province and who had recently been preaching with remarkable success in many cities of the peninsula, had obtained permission to take with him twenty-five volunteers for the missions in America. Burning with zeal for the glory of God and the salvation of souls, and realizing that in the far-off Indies the harvest was ready but the laborers were few, young Margil decided to enlist in this little band of missionaries. He took leave of his companions at the Convent of San Antonio, after having asked them to pray for the success of his undertaking, and set out for Valencia in order to pay a visit to the religious at La Corona de Cristo and to bid good-bye to his aged mother, who was now a widow.

His departure was felt keenly by all those religious, who had come to love him from the very day he first called at the novitiate, and it was felt still more keenly by that pious mother who had watched over and guided him during his childhood and who had hoped that he would be present to comfort and console her in her declining years. Informed that Fray Antonio was determined to leave for the Indies, she was deeply affected, and when he came to bid her good-bye the poor old lady said to him: "Son, how is it that you decide to go off and to leave me now when I was expecting from you some comfort and consolation, when I was hoping that at the time of my death you would assist me, that you would be at my bedside in that hour of trial?"<sup>5</sup>

Antonio, stifling the sentiments of filial love and affection that were welling up in his breast, answered: "Mother, when I entered the monastery I left you, and I took the Blessed Virgin as Mother and Jesus as Father, for at that time I renounced

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<sup>5</sup> Espinosa, *El Peregrino Septentrional Atlante*, p. 37.

all earthly ties. I am going to labor in the vineyard of the Master, to see if I can please my beloved Jesus. You will find consolation in the Lord, for His Divine Majesty will take care of you and, if He so permit, I shall not fail to assist you at the hour of your death. Do not be afflicted, mother, by these natural sentiments; we must leave all in the hands of Providence. Take this habit, which, with my superior's permission, I leave you in order that you may be buried in it. The fact that my brother-in-law and my sister remain here is for me a source of consolation.<sup>6</sup> With all my heart I commend you to their care and, in case you be deprived of their assistance, my Father Jesus will take care of my mother Esperanza."

Antonio cast himself at his mother's feet, and, having received her last blessing, turned his back upon his childhood's home and took the road leading to Cádiz. Shortly afterwards he and the other missionaries sailed from the aforesaid port, and after a three months' voyage, during which their lives were frequently in peril, they landed at Vera Cruz on June 6, 1683. At this port a most sad spectacle met their gaze. Shortly before their arrival the pirate Lorencillo<sup>7</sup> had sacked the city, desecrating the churches, and murdering or crippling great numbers of the inhabitants. Margil, deeply pained, hastened to the assistance of that wretched people, and spared no sacrifice in ministering to the dying, in burying the dead and in consoling the afflicted.

A few days later, accompanied by one of his companions and provided with nothing but a staff, a breviary and a crucifix, he set out for Santa Cruz Convent in the City of Querétaro. On August 13th, after having given missions at all the towns and ranches along the way, he walked into the Convent of Santa Cruz, which, now erected into a college and seminary, was soon

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<sup>6</sup> Villaplana uses the plural. Antonio had two sisters, one that was married and another that later on entered La Puridad Convent.

<sup>7</sup> Espinosa, *op. cit.*, p. 38.

<sup>8</sup> Fray Rogerio Conde Martínez, O. F. M., in his brochure on Margil states that the pirate was English and that his real name was Lawrence Jacome. At the celebration held in the Spanish capital in 1928, on the occasion of the VII centennial of the death of Saint Francis this work (Madrid, *Imprenta Minuesa*, 1929) was awarded the prize for the best treatise on Margil, offered by His Excellency Dr. Francisco Orozco y Jiménez, beloved Archbishop of Guadalajara, noted benefactor of an afflicted people and humble but fearless apostle of Christ.



to send forth missionaries to all parts of the New World.<sup>9</sup> On the first Sunday of the following month he opened a mission in Querétaro, and the inhabitants, observing that he spoke to them with all the unction and sincerity of the anointed of God, and learning that he was accustomed to spend the entire day and most of the night in works of penance and in acts of charity, of humility and of love of God, flocked to the churches, confessed their sins and made a firm purpose of amendment. This mission finished, he set out for Mexico City, the emporium of the Western Hemisphere, where, with the assistance of several other religious, he succeeded in eradicating vice and in implanting such beautiful virtues as might have incited to emulation the most Catholic communities in Christendom.

Leaving the capital, he retraced his steps to Santa Cruz College, where he was most punctual in his attendance at the religious exercises, and where each night after Matins he made the Stations with a heavy cross over his shoulder and a crown of thorns upon his head, thereby unconsciously impressing upon his saintly companions the necessity of exemplifying in their own lives the doctrines of Christianity and of trampling under foot the world with its seductions before hoping to bring the pagan nations of America under the yoke of Christ.

### III

Fray Antonio had been here about three months when he and three other religious received the obedience to labor for the spread of the faith among the barbarous tribes of Campeche or Yucatán.<sup>10</sup> Responsive to that call, the four zealous missionaries left immediately for Vera Cruz, and while waiting for the boat to weigh anchor gave a mission at the Castle of San Juan de Ulúa.<sup>11</sup>

Accompanied by their Commissary-General, Fray Juan Luzuriaga, who was making his visitation of the American missions and who was soon to preside at the Chapter in Mérida, they crossed Campeche Bay, arriving at their new field of labor on

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<sup>9</sup> At Santa Cruz College, with which Margil was now connected and which, as other Apostolic Colleges, was under the supervision of a Commissary-General for the Indies, the friars received special training for the work on the missions.

<sup>10</sup> Campeche and Yucatán are now separate states.

<sup>11</sup> This fortress overlooks and defends the port of Vera Cruz.

Holy Saturday, April 1st of the same year, 1684.<sup>12</sup> Losing no time, they gave a mission at the port and at each of the towns, villages and *haciendas* along the road to Mérida, capital of the province.

At the Chapter now being held in this city the Commissary-General proposed that the Recollection-Institute, which for so many years had flourished there, be reestablished and that one of the four missionaries that had accompanied him from Vera Cruz be appointed as Guardian. But, finding that not one of these cared to accept the office and that all were burning with the desire to carry the light of the gospel to nations that for centuries had sat in the darkness of paganism and superstition, he allowed them to leave for the Kingdom of Guatemala.

Happy in the thought that they were soon to bring to innumerable pagan tribes a knowledge of Christianity, they set out on their journey, but on reaching the mouth of the Tabasco River three pirate vessels gave them chase, and only by a miracle of God were they able to escape with their lives and to return, after eight days of mental and physical anguish, to the Port of Campeche. They presented themselves before the Commissary-General, who was stopping at this port, and who, apprised of their ill fortune, addressed them in these words: "To me this seems a chastisement from God for not having remained here to establish the institute. I now command you to offer up special prayers in order that God may enlighten you as to the course you are to follow."<sup>13</sup>

Without the slightest manifestation of reluctance, they repaired to the choir, and after they had prayed there for a long time the superior called them, and in their presence had a little child draw lots in order to determine the will of God with regard to their future activities. On slips of paper drawn by the hand of that innocent child it was indicated that Fray Antonio Margil and Fray Melchor López were to go to the missions and that the other two religious were to remain in Mérida.

Imbued with the spirit of Paul and Barnabas, these two apostles of Christ, destined to be inseparable companions for fourteen years in the work of planting the good seed in the fallow

<sup>12</sup> Vilaplana, on page 25, states that they landed here in March, 1686. Here there is an evident discrepancy; Vilaplana himself, on page 31, tells us that after leaving Campeche they went to Guatemala and arrived there on September 21, 1685.

<sup>13</sup> Espinosa, *op. cit.*, p. 45.



lands of Guatemala, went forth once more on their sacred mission and arrived happily in the Province of Tabasco. For one whole year their days were spent in announcing the truths of Christianity in the towns and hamlets of this province and the greater part of the nights in keeping vigil before a beautiful crucifix which had been given to them at the aforesaid port and which they were to carry with them on all their travels.

Famished with hunger, drenched with rain, broken in health, but undaunted in spirit, these barefooted sons of Saint Francis, leaving behind them the Province of Tabasco, trudged along southward as far as Tuxtla in the present State of Chiapas. Here they became gravely ill, and Fray Antonio was given the last sacraments; but, miraculously cured, they continued on as far as Ciudad Real, where their deep humility and their burning zeal for souls made such an impression on the inhabitants that many of both sexes dressed in sackcloth and joined the Third Order of Saint Francis. After converting the people of Ciudad Real they entered Soconusco on the shores of the Pacific, and as they passed through this province, announcing the glad tidings of salvation, thousands of people, with green branches in their hands and with holy joy in their hearts, came forth to receive those angels of peace, the fame of whose sanctity had already reached the utmost confines of Spanish America.<sup>14</sup>

Traveling by a circuitous route for a distance of more than one hundred leagues and preaching the word of God in all the towns through which they passed, Fray Antonio and Fray Melchor reached the capital of Guatemala, and entered the Convent of San Francisco a little after 1 o'clock on the morning of September 21, 1685.<sup>15</sup> But, shortly after their arrival these messengers of peace were summoned to Itzquintipeque to put an end to dissension and discord that had arisen between two companies of Spanish soldiers stationed on that coast, and as a result not until the beginning of the new year were they able to open the mission in the capital of Guatemala. For more than six months they preached in the cathedral, convents and other churches, and long after the mission had closed all the priests

<sup>14</sup> Fray Juan López Aguado, *Voces que Hicieron Eco*, p. 20 (Mexico, 1726). "Láurea Funeral Americana," in García Library, Texas University.

<sup>15</sup> Conde, page 60, tells us that on September 21, 1685, Margil was back in Querétaro. This is obviously an oversight, for on page 46 of the same work he states that on this date he arrived in Guatemala. Strange to say, he falls into exactly the same error with regard to December 2, 1691.

of the city were still busy hearing the confessions of the multitudes that, actuated by the fear and love of God, hastened to wash away their sins in the sacrament of penance.

From the capital they continued their journey southward, and, in 1688, entered Nicaragua, Nicoya and Costa Rica, proclaiming the kingdom of God and exercising such a salutary influence that the natives, of their own accord, destroyed their idols and cut down the trees from which they had been gathering the fruit for their *chicha* and for their other intoxicating beverages. Whenever possible, they reached a *pueblo* about sundown, and, with crucifix in hand, walked through the streets announcing the mission and warning the inhabitants to hearken to the voice of God and to confess their sins. In each of those towns they erected the Way of the Cross, taught the people to recite the rosary and to sing the *Alabado*.<sup>16</sup>

Learning that there still remained vast regions in which the light of faith had not as yet penetrated, the discalced sons of the poor little man of Assisi turned east, and, suffering untold hardships in crossing bleak mountains and barren deserts, with scarcely enough food to keep them from starvation and with no guide other than the position of the sun and the stars, made their way into the interior of Talamanca.<sup>17</sup> With the assistance of some of the natives, who from contact with the Christians of Costa Rica had come to appreciate the blessings of our holy faith and through the good offices of several caciques, who realized that men who at such sacrifice had entered the territory of an unfriendly people with no weapon but the cross could be none others than messengers of the true God, they succeeded in establishing eleven *pueblos* and in making thousands of converts.

Success seemed to attend their labors in this new vineyard of the Lord, until certain tribes, incited to rebellion by their pagan priests, burned the church of San Miguel and threatened to take the lives of the missionaries. Saved from certain death only by a miracle, those two living exemplars of Christian fortitude, following the example of their illustrious prototypes at An-

<sup>16</sup> During our recent sojourn in Spain it was for several months our happy privilege to celebrate Mass at the Patronato de los Enfermos in Madrid and to hear this beautiful hymn of praise to the Blessed Sacrament sung on Sundays and feast days by the poor children and working classes of the capital, whose spiritual and corporal needs are ministered to by faithful and devout chaplains and by the self-sacrificing Damas Apostólicas founded by Doña Luz Casanova.

<sup>17</sup> A long strip of territory on the Atlantic seaboard of Costa Rica.

tioch,<sup>18</sup> gathered up from the ground handfuls of dust and, casting it into the air as a sign of their unworthiness of eternal life, left them and went off to preach to the Terrabas.<sup>19</sup>

After they had instructed the friendly Borucas on the boundary of Costa Rica they came to the land of the Terrabas. These, struck with holy awe at the sight of the saintly missionaries, cast at their feet the weapons with which they had gone forth to receive them, and learning that they could not be saved until they had abandoned their ancient rites and practices, they burnt their idols, razed to the ground their places of pagan worship, and built two temples to the God of the Christians. Fray Melchor remained here, while Fray Antonio journeyed back to convert the incendiaries of San Miguel; but, on August 25, 1691, when both were about to leave for Panama, they recieved from their Commissary-General an order to report to Santa Cruz College in Querétaro. Though regretting to leave those missions, the barefooted friars began immediately that long journey of more than six hundred leagues, and that they did so in the spirit of perfect obedience is evident from a letter which they sent to the Guardian of said college from one of the towns of Costa Rica.<sup>20</sup>

As soon as they walked into the capital of Guatemala, on December 2nd, the President of the *Audiencia* of that city notified them that their Commissary-General, informed of their great apostolic labors and of the work yet to be done, had sent a counter order instructing them to remain in Central America. They did not advance another step, but, at the request of Bishop Andrés de las Navas, set out for Vera Paz to pacify certain *pueblos* that had revolted, and about five months later were called back to the capital to establish a hospice for missionaries. While awaiting the royal *cedula* authorizing this foundation, they suffered great hardships and imperiled their lives in leading back to the fold the apostate Choles of El Manché, and in endeavoring to convert the ferocious savages of the mountains of Lacandón, that long before had martyred two Dominican priests, Fray Andrés López and Fray Domingo de Vico.

Undertaking the last journey he was to make with that zealous apostle who for fourteen years had been his inseparable companion on the missions and who was soon to be appointed

<sup>18</sup> Acts, XIII.

<sup>19</sup> Terrabas and Borucas: tribes inhabiting the southern portion of Costa Rica.

<sup>20</sup> Espinosa, *op. cit.*, p. 83.

President of the new hospice, Margil made his way into the territory of the Lacandones; but, after enduring extreme hunger and thirst for several months and after braving death itself in the hope of evangelizing that indomitable people, he realized that the hour for their conversion had not as yet arrived, and decided to return to the City of Guatemala.<sup>21</sup>

One year later, January 17, 1695, that zealous missionary, accompanied by the President of the *Audiencia* and six hundred soldiers, again walked barefooted up the craggy heights of Lacandón, and after a sojourn of two years, during which he always spent from midnight till daybreak on his knees in communion with God, succeeded in exterminating idolatry and in establishing the Christian faith in all that country.

Here he labored with marked success until March, 1697, when, to the deep sorrow of his spiritual children, who had come to love him as a father and who were now to be deprived of his ministrations, he was recalled to Querétaro as Guardian of Santa Cruz. Without hesitation he answered the call of obedience, and after preaching in all the towns along his route, that great apostle of America, so fittingly titled *Atlante Peregrino* by his illustrious colaborer and biographer,<sup>22</sup> reached Querétaro on the afternoon of April 22nd of this same year.<sup>23</sup> That day the entire community and all others that had gone forth to welcome him at the entrance to the city beheld, indeed, a novel spectacle as the far-famed missionary came along that dusty road in the patched habit which he had worn in Guatemala, with an old hat thrown over his back and a skull hanging from his girdle.

As superior of Santa Cruz College, he evinced those admirable virtues of charity and humility that had characterized his work on the missions. He looked after the corporal as well as the spiritual needs of his subjects, built an infirmary for the sick religious, and considered himself merely as a weak instrument of the divine will, each night offering the keys of the

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<sup>21</sup> Fray Francisco de S. Esteban y Andrade, *Título Glorioso del Crucificado con Cristo y Seyunda Azucena de la Religión Seráfica*, p. 15 (Mexico, 1729). See "Láurea Funeral Americana."

<sup>22</sup> Fray Isidro Félix de Espinosa and Fray Antonio Margil worked together on the missions in Texas, Espinosa as superior of the missionaries from Santa Cruz and Margil as superior of those from Nuestra Señora de Guadalupe.

<sup>23</sup> Conde states that Margil arrived here on April 2nd. This is probably a typographical error.



cloister and of the hearts of his subjects to Jesus and Mary, the true Guardians of that convent.<sup>24</sup> During the period of his guardianship at this college his days and nights, save three hours given to repose, were spent in penance and prayer, and in gaining souls for Christ, not only by his work in the confessional, but by the simple yet heart-stirring sermons which he preached on the streets of Querétaro. On several occasions his insatiable zeal led him out of this city to distant places, and numberless souls resolved to abandon sin and turn to God as he thundered forth the warning to repentance in the churches and on the plazas of Valladolid, Mexico City and Celaya.

#### IV

In 1700, he finished his term as Guardian, and in April of the following year was called to Guatemala to establish peace between the people and the Royal *Audiencia*. Without taking leave of the citizens of Querétaro, once more he set out on that long journey of almost four hundred leagues, and toward the end of May or the beginning of June, after having preached and heard confessions along the way, that messenger of peace reached the capital of Guatemala, where he settled the disputed questions to the satisfaction of both parties.

On June 13th he founded in this city a seminary *de Propaganda Fide*, the nucleus of which was to be composed of the religious until then living at the Calvario Hospice, and, prompted by those same motives which at the age of seven had led him to place himself in the arms of Christ Crucified, named it *El Colegio de Cristo Crucificado*.<sup>25</sup> In the Provincial Chapter held soon afterwards he was elected Guardian of this college by those saintly religious, who, acquainted with his missionary activities of fourteen years in Central America, realized that no other could direct so successfully the destinies of the new institute. Those virtuous men had cast their votes according to the dictates of conscience and they were not to be disappointed in their choice. Fray Antonio, by his faithful adherence to the rules of Saint Francis, inspired them to exemplify in their own lives the beautiful virtues of charity and humility, and by his continuous and arduous labors in the confessional and pulpit, aroused in them that spirit of self-sacrificing zeal so necessary for the work of the missions. Like the Apostle of the Gentiles, he preached

<sup>24</sup> Espinosa, *op. cit.*, p. 125.

<sup>25</sup> Villaplana, *op. cit.*, p. 7.

Christ in season and out of season, and on Christmas night spoke for several hours on the plaza of the capital city endeavoring to prevent the scandalous abuses so common on this most sacred of festivals.

On a certain occasion, when preaching in the Cathedral of Guatemala, he took as his text the brevity of life and the uncertainty of death. In the course of the sermon he remarked, to the astonishment of his audience, that all those then present would not hear him on the following day, because before that time one of them would have been called to render a strict account before the Supreme Judge. Scarcely had he uttered the last words of the sermon when, according to the testimony of Father Jerónimo Varona of the Society of Jesus, who was present at the time, a woman fell dead between the Main Altar and Socorro Chapel, not having had even enough time to make her confession.<sup>26</sup>

Satisfied that the rules of the Order were being faithfully observed by all the subjects of that holy institute and that the doctrines of Christianity were being practiced by the inhabitants of Guatemala, he set out for Nicaragua and, after a journey of some two hundred leagues, reached the City of León about the end of May, 1703. He left this capital, and in a torrential rain made his way through swamps and over swollen creeks to the towns of Telica, Sevaco, and Granada, denouncing witchcraft, demon worship and superstition, and awakening in the lukewarm Christians of those parts a sincere detestation of idolatry and a deep sense of their obligations as followers of the Crucified Christ.<sup>27</sup>

In about three months he was back in the City of Guatemala, but he had been here only a short time when summoned to the Pacific Coast to correct certain flagrant abuses that had crept into the provinces of San Antonio Suchitepéquez<sup>28</sup> and Zapotitlán, whose inhabitants, Christians only in name, still clung to the ancient rites and ceremonies of their ancestors.<sup>29</sup> That his

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<sup>26</sup> Espinosa, *op. cit.*, p. 174.

<sup>27</sup> Later on the capital was changed to Managua, which, as León, is situated on the Pacific.

<sup>28</sup> On the Pacific in the southwestern part of Guatemala.

<sup>29</sup> Even at the present day much the same may be said of several of the Indian *pueblos* of New Mexico. It is to be hoped that before long the work of the zealous Franciscan Fathers of this state will be crowned with the success that in Central America attended the labors of their illustrious coreligious.

mission was entirely successful is evident from the report which the *corregidor* of Zapotitlán made to the Royal *Audiencia* of Guatemala on October 12, 1704. This report states that with the visit of Fray Antonio the province became a veritable paradise of God, for at all hours the people, that until then had been steeped in the most shameful vices, could be seen, both in the homes and on the streets, chanting the *Alabado*, or reciting the rosary and other prayers in honor of their Eucharistic Lord and of His Most Blessed Mother.<sup>30</sup>

## V

As soon as his term of office had expired this giant pilgrim of America, accompanied by another religious, started out once more for Costa Rica with the hope of advancing farther southward and of bringing into the faith the numerous tribes of Panama and Peru; but, on July 25, 1706, as he was about to climb the Talamanca Mountains he received from the Commissary-General an order to return to Mexico for the purpose of establishing a new college on the outskirts of Zacatecas. Though he yearned for the conversion of those pagan nations and though his companion urged him to continue on his way, that slave of holy obedience, retracing his steps, began the long, wearisome journey to the scene of his future labors.<sup>31</sup> Upon reaching the City of Guatemala he called at the College of Cristo Crucificado to visit the religious, of whom he had been a kind superior and whom he was never more to see,<sup>32</sup> and after addressing to them words of counsel and comfort bade them good-bye and continued his journey northward.

Faithful to his custom of preaching the word of God in all the towns and ranches through which he passed, the tireless apostle continued on until he came to Mexico City, where he spent a few days consulting the Commissary-General on certain points relative to the new foundation. During the months of November and December he was at Santa Cruz in Querétaro, and from this college took with him to Zacatecas five religious,

<sup>30</sup> Espinosa, *op. cit.*, pp. 207, 208.

<sup>31</sup> Fray Francisco de S. Esteban y Andrade, *op. cit.*, p. 20.

<sup>32</sup> In 1708, upon the death of Fray Tomás de Arrivillaga, Guardian of the College of Cristo Crucificado, the Royal *Audiencia* of Guatemala begged Margil to accept this office. He wrote back that his heart was in Guatemala and that if possible he would fly to that kingdom, but that this was impossible, since the Commissary-General held him bound by the well-riveted chains of obedience.



who, with those already living at the Hospice of Nuestra Señora de Guadalupe, were to form the little community at the Apostolic Institute about to be established.

January 12, 1707, should always be a memorable day in the history of the Church in Mexico, for it was on this day that her greatest of apostles entered the College of Nuestra Señora de Guadalupe at the foothills of the Zacatecas Mountains and, casting himself on his knees before the image of Our Blessed Mother, thanked her for having watched over him during that long journey of more than six hundred leagues from the wilds of Costa Rica and commended to her care the destinies of an institute that was soon to play an important part in the work of evangelization in North America.<sup>23</sup>

From the very outset the new foundation began to grow both in a spiritual and a material way, and within a decade able and zealous missionaries from Zacatecas were spreading the doctrines of Christ in Northern Mexico, Texas, and Louisiana. In August of this same year, 1707, Margil, at the request of the Bishop of Guadalajara, left his college for three months to give missions in the capital and in several towns of Jalisco, and he spent the spring and summer of the following year laboring throughout the diocese of Durango.

Toward the close of the year 1708, he went to Querétaro to confer with the Commissary-General on certain matters of importance, and while there was asked to preside at the Chapter of the Zacatecas Province. Prior to the Chapter, which was convoked in San Luis Potosí on February 23, 1709, and which proved to be most successful in every way, Margil preached missions in this capital and in many of the neighboring towns. At the close of the Provincial Chapter he left for Zacatecas and preached and heard confessions at each of the towns and ranches at which he happened to pass the night. He reached Guadalupe College about the middle of Lent, and as religious from several of the provinces had entered the new institute a short time previously, he decided to spend the following year at the college in order to train for the work of the missions the young men committed to his care. During this year his voice was frequently heard in the churches and on the plaza of Zacatecas, and on one occasion he miraculously escaped death at the hands of certain comedians,

<sup>23</sup> The royal cedula authorizing the erection of the Hospice into an Apostolic College was granted by Philip V in 1704, but did not reach America till 1706. See Sotomayor, *Ibid.*, vol. 1, p. 32.

whose performances he denounced publicly and whom he finally induced to abandon that life of sin and turn to God.

During March of 1711, in obedience to a cedula of Philip V, Margil undertook the conversion of certain barbarous tribes in the mountains of Nayarit. Accompanied by another religious from Guadalupe College and by four Indians, he set out for those mountains, and on May 9th sent from the town of Santa María de Guazamota a letter informing the barbarians of his coming and assuring them that no motive other than the desire to save them from hell induced him to enter their province. After five days two Indians whom he had dispatched with this message returned with the information that those barbarians, in answer to Fray Antonio's letter, had stated that they would at all costs cling to their pagan practices, that they were not afraid of the Spanish soldiers, and that under no condition would they embrace Christianity. Nothing daunted, both missionaries entered those mountains, but, though ready for every sacrifice, even that of life itself, in the effort to convert that obstinate people, they came to realize that the hour of their conversion, according to the inscrutable designs of God, had not as yet arrived, and decided to return to their college.

For two years Margil endeavored to prevail upon the Viceroy in Mexico City and upon the Royal *Audiencia* of Guadalajara to assist him in the work of converting the pagans of Nayarit; but, seeing that the proposed expedition to that province was being postponed indefinitely he decided, after being relieved of his duties as Guardian in November, 1713, to carry his spiritual conquests into the New Kingdom of León and across the Río Grande.<sup>24</sup>

With the permission of the Commissary-General and of the new Guardian,<sup>25</sup> and accompanied by another Friar, once more he left the College of Guadalupe, and during the early part of 1714, gave missions in Mazapil, Saltillo and Monterrey and in several other towns of Zacatecas, Coahuila and Nuevo León. In the month of May he reached the Sabinas River and on its banks established and dedicated to Our Lady of Guadalupe the first mission founded among the pagan Indians by the Zacatecas Institute. He had been here but a short time when the Tobosos

<sup>24</sup> Only a few years later missionaries of the Society of Jesus, to their great glory be it said, succeeded in spreading the Gospel throughout most of this territory.

<sup>25</sup> Fray José Guerra.

swooped down upon the neighboring *pueblo* of San Miguel, tore to pieces the sacred vestments, and stripped and threatened to take the life of the missionary. Through the assistance of certain members of this tribe that had once been Christians, the *Padre*, almost naked, succeeded in making his escape to the Mission of Nuestra Señora de Guadalupe. He reached the thatched hut constructed by Fray Antonio, who, learning of his happy escape and considering this a signal victory for the cause of Christianity, led him in triumph into the church, ordered that the bells be rung, and intoned the *Te Deum* in thanksgiving.

As the Tobosos still continued their depredations, the Indians that had been congregated at Guadalupe fled back to the mountains, and the three missionaries, seeing that under the circumstances any effort to reestablish the *pueblos* was useless, left for the Dolores Mission at Punta de Lampazos.<sup>36</sup> Though all hope of erecting a mission near the Sabinas had vanished, Fray Antonio was not discouraged. Awaiting the opportunity to labor among the Texas across the Río Grande, he spent the remainder of that year and the beginning of 1715, in preaching and hearing confessions among the Christians in Nuevo León. Toward the close of 1715, or in the early part of 1716, he set out, with a military escort, for the Mission of San Juan Bautista, located on the Río Grande del Norte, near the present town of Piedras Negras. Though suffering from double hernia, he walked all the way from Lampazos to the Sabinas River, where, in spite of all protestations, the corporal of the guard insisted that he make the rest of the journey on horseback. Having reached the Río Grande, he preached to the soldiers at the presidio and introduced the Third Order at the Mission of San Juan; but, finding that he could not establish here a mission for the pagan Indians, he decided to return to the scene of his recent labors in Coahuila and in the New Kingdom of León.<sup>37</sup>

<sup>36</sup> The Dolores Mission was seven leagues north of that erected by Margil and was founded, in 1698, by Fray Francisco Hidalgo and Fray Diego de Salazar. It should not be confused with the Dolores Mission founded ten years previously at Boca de Leones, or modern Villa-Aldama.

<sup>37</sup> Because of the scarcity of priests on the San Xavier missions and in order to take care of the new missions among the Apaches, Santa Cruz College, in 1751, was obliged to turn over to the secular clergy that of San Juan Bautista, founded about fifty years previously. See Bolton, *Texas in the Middle Eighteenth Century*, p. 239.

## VI

In the fall of 1715, steps had been taken to reestablish the long neglected missions on the Neches and thus to prevent further encroachment of the French upon Spanish territory. To accomplish this an escort of twenty-five soldiers, under Captain Domingo Ramón, was to accompany into the country of the Hasinai, or Texas, Indians a mission band from the College of Santa Cruz in Querétaro and another from the College of Nuestra Señora de Guadalupe in Zacatecas. The former, composed of five priests, was to have as superior Fray Isidro Félix de Espinosa, and the latter, made up of three priests, two lay-brothers and one Donado, was to be under the direction of Fray Antonio Margil de Jesús. The superior of the Zacatecas band was still busy visiting the towns and ranches of Nuevo León when, in the spring of 1716, word reached him that the expedition was already on the Río Grande and was about to leave for Texas. Without delay he set out to join his companions, but along the way he became gravely ill and had to be taken to the Mission of San Juan Bautista, where his condition became so critical that he was given the last sacraments. Urged by Margil himself not to postpone the *entrada*, on April 25th, the missionaries of both colleges bade farewell to their beloved friend and colaborer, and the expedition, having crossed the Río Grande, moved northeastward to the country of the Hasinai, which had originally comprised nothing more than the strip of territory between the Trinity and Red rivers and part of what is now the State of Louisiana.<sup>38</sup>

The founder of Guadalupe College and superior of its little band of Texas missionaries had for many years yearned for the conversion of the Hasinai; he had redoubled his fasts, watched late into the night, and sacrificed everything life holds dear that one day he might be able to bring to this and to kindred tribes a knowledge of the true faith. His heartfelt prayer for the conversion of this people was born of the ardent zeal which had led

<sup>38</sup> *Informe que se dió al Excmo. Sr. Presidente de la República Mexicana sobre límites de la Provincia de Tejas*, p. 6. (Zacatecas, 1828; *Imprenta del Supremo Gobierno*.) Dr. Bolton, *op. cit.*, p. 2, tells us that the Hasinai "comprised some ten or more tribes, of which the best known were the Hainai, Nacogdoche, Nabadache, Nasoni and Nadaco." He states also, p. 1, that "early in the eighteenth century the boundaries [of Texas] were extended westward to include the settlements on the San Antonio River and Matagorda Bay." See also Bancroft, *The North Mexican States*, Vol. I, p. 604, note 2.



him into Talamanca, Lacandón and Nayarit, and, at least in part, that prayer was not to remain unanswered. Margil, completely recovered, soon left the San Juan Mission and, following the route taken by the Ramón expedition, advanced toward the territory of the Texas Indians. When he overtook his companions he learned, to his great joy, that they had been well received by the natives and had been meeting with remarkable success in explaining to them the truths of Christianity and in inducing them to abandon their wild, nomadic life.<sup>39</sup>

The expedition reached the country of the Hasinai, in the eastern section of the present State of Texas, in the summer of 1716, and, setting to work immediately, the missionaries from both colleges made every effort to instruct the natives and to induce them to establish *pueblos*. The Friars from Zacatecas, in whom we are especially interested, began their labors with the Nacogdoches, and among them, near the banks of the Angelina, established their first mission, dedicated to Our Lady of Guadalupe.<sup>40</sup> At this mission Fray Antonio and his companions spent the remainder of this year, using a thatched hut as a dwelling, enduring every kind of hardship, mingling with the rude and illiterate natives, and endeavoring to impress upon their rude mentalities the grandeur and sublimity of the Christian religion with the hope of gaining souls for heaven.

Informed by the Nacogdoches that certain neighboring and friendly tribes might willingly receive the light of faith, in January of the following year Margil journeyed eastward to the territory of the Ais, and among them, at what is at present the

<sup>39</sup> The date of Margil's arrival to East Texas is not at all clear; the fact that he is not mentioned in either the Espinosa or the Ramón Diaries after the expedition had crossed the Río Grande would seem to indicate that he did not rejoin the expedition until after it had reached the territory of the Hasinai. On the other hand, the *Informe* cited in note 38 states, page 19, that the expedition, accompanied by Margil, entered the Province of Texas on June 28th. Espinosa tells us that Margil did not leave San Juan Bautista till the feast of Saint Anthony of Padua, which falls on June 13th. There is, however, in the Zacatecas Archives a letter written by Margil to Fray Antonio Andrade, and dated May 29, 1716, *desde el camino hacia los Texas*. From several of his letters, which are preserved in the said archives and which state that "we entered Texas with only twenty-five men," it would seem clear that he overtook the expedition somewhere along the route.

<sup>40</sup> In the center of the present town of Nacogdoches Doctor Bolton has located the site of the old Mission of Guadalupe. See *Southwestern Historical Quarterly*, April, 1908. At this same time the Santa Cruz missionaries founded San Francisco de los Tejas, La Purísima Concepción, and San José de los Nazones, somewhat north of the Zacatecas missions.

Town of San Augustine, established the Mission of Nuestra Señora de los Dolores. During March he crossed the Sabine, and at the site now occupied by the Town of Robeline, Louisiana, fifty leagues due east from Dolores and not far south of Shamrock and Spanish Lake,<sup>41</sup> founded San Miguel de los Adaes and left at this mission Fray Agustín Patrón, one of the Friars that had accompanied him from Mexico.<sup>42</sup> From Dolores, for which he had a special affection and at which he spent the greater part of the year, he made regular visits to the other missions, and on several occasions, carrying with him the sacred vestments, walked from San Miguel to the French presidio at Natchitoches, a distance of about ten leagues, and there said Mass, preached, and heard the confessions of the soldiers.

Those were, indeed, years of trial for the religious in East Texas. Since their arrival they had received no letters from their brethren in either Spain or Mexico, and when, in August of 1718, Margil learned that almost two years previously he had again been elected Guardian of Guadalupe College he wrote to his superior, requesting that, as the term was then drawing to a close and as he was hundreds of leagues distant from Zacatecas, his resignation be accepted and that he be permitted to remain on the missions. Here Margil and the other missionaries suffered untold hardships and at times had scarcely enough food to keep body and soul together. 1717 and 1718 were years of veritable famine in East Texas; the corn and bean crops were a failure, the scant supply of provisions the missionaries had brought with them from Mexico had become exhausted a few months after their arrival, and for a time all they could secure to stave off starvation was the flesh of crows.<sup>43</sup> In 1717, the Querétaro and Zacatecas colleges, with authorization of the Viceroy, sent a supply of provisions to the *Padres*. The expedition, comprised of a few missionaries with an escort of fifteen soldiers, reached the Trinity before Christmas of the same year, but, as this river was overflowing its banks for a distance of

<sup>41</sup> For further data on the location of these missions consult Bolton, *op. cit.*; also his letter to Father Engelhardt, published in the *Franciscan Herald*, August, 1915.

<sup>42</sup> With regard to the Friars that accompanied this expedition there seems to be some divergence of opinion. Consult the *Espinosa Diary* for April 25th, the *Crónica*, I, 417, and the *Ramón Diary* for April 22nd.

<sup>43</sup> *Mexicana Beatificationis et canonizationis Ven. Servi Dei Antonii Margil a Jesu: De Temperantia*, XXX, 32, (Typographia Rev. Camerae Apostolicae). Consult also *Información de Sucesidos a N. V. P.*, article 186. (*Proceso de Guadalajara*.)

about two leagues and as there was little hope of its waters subsiding, the supplies were buried in a woods west of the river, and, by means of some Texas Indians that happened to be in those parts, a letter was sent to the missionaries with information as to the location of the hidden supplies. The expedition returned to the Río Grande, but, due to impassable roads, the letter did not reach its destination until July 22nd of the following year.

In these pages we cannot dwell at length upon this glorious chapter in the History of the Church in Texas, but those of our readers acquainted with the Castilian tongue can find in the first part of the *Crónica Apostólica y Seráfica*, written by Fray Isidro Félix de Espinosa, superior of the religious from Querétaro, a simple, yet beautiful and detailed, account of the sufferings and hardships endured by those zealous pioneers during their first two years of missionary activities among the Hasinai.

In 1719, war broke out between Spain and France, and in June of this year the commandant of the French fort at Natchitoches, without orders from superior officers, made an unexpected attack upon San Miguel, captured a lay-brother and an unarmed soldier, the only persons present at the time, and seized the sacred vestments and whatever else was to be found at the mission. On the way back to the fort the commandant was pitched from his mount, and in the confusion that resulted the lay-brother, putting spurs to his horse, dashed into a nearby woods, eluded his pursuers, and, making his escape to one of the neighboring missions, warned Fray Antonio and the other *Padres* of the impending danger. The religious from both colleges and the few soldiers stationed at those missions recognized at once the utter impossibility of coping with an enemy so well equipped and retired to a place of relative safety; but, seeing that, in spite of repeated and insistent appeals, the royal officials in Mexico were taking no active measures to restore those missions, on October 3rd all withdrew to the Mission of San Antonio, located more than two hundred leagues to the southwest of Natchitoches. In the meantime another and a more pressing appeal for assistance was sent to the Viceroy, and while awaiting results Fray Antonio ministered to the spiritual wants of the soldiers at the presidio, and on the banks of the San Antonio



River established the Mission of San José, which was soon to become one of the most famous of the Zacatecas Province.<sup>44</sup>

Finally, on April 4, 1721, the long expected expedition, made up of five hundred men, under the Marquis of San Miguel de Aguayo, Governor of Coahuila, reached the presidio of San Antonio.<sup>45</sup> Here it was joined by Father Margil and by the other Texas missionaries from Santa Cruz and from Guadalupe. On May 13th the entire expedition left San Antonio, and, during the march, each morning several Masses were celebrated, and at night a catechetical instruction was given, followed by the singing of the *Alabado*.<sup>46</sup> Traveling in a northeasterly direction, the expedition passed close to the sites at present occupied by the towns of New Braunfels, San Marcos, Austin,<sup>47</sup> Rockdale and Waco, and, having crossed the Trinity, toward the end of July entered the territory of the Hasinai. Both missionaries and soldiers received a warm welcome from the natives, and the cacique of the Adaes, whom all Texas tribes recognized as their leader, assured them that all had been impatiently awaiting the return of the Spaniards and that had they delayed any longer he himself would gladly have gone to San Antonio to seek them.<sup>48</sup>

Shortly after the arrival of Aguayo, the French commandant, reluctantly but without offering any resistance, agreed to evacuate all Spanish territory and to withdraw to his fort at Natchitoches; a presidio, garrisoned with a hundred men, was built among the Adaes, and the abandoned missions, of which scarcely a vestige had remained, were restored and supplied with ministers. Fray Antonio took charge of San Miguel, and in the hope

<sup>44</sup> Arricivita, *op. cit.*, p. 101; Espinosa, *Crónica*, p. 467. Consult also the Solís *Diary* of 1767. This *Diary*, translated for the first time by the author of the present article, was published in the *Preliminary Studies* of the Texas Catholic Historical Society in March, 1931. Another translation, by Miss Margaret Kenney Kress, of the Department of Spanish of Texas University, appeared in the July, 1931, issue of the *Southwestern Historical Quarterly*.

<sup>45</sup> Peña, *Derrotero de la Expedición en la Provincia de los Texas*. (Museo Nacional de México; Departamento de la Biblioteca Nacional, Legajo 94, No. 20). This *Diary* has not as yet been translated, but numerous references to it can be found in the scholarly article, "The Aguayo Expedition into Texas and Louisiana," written by Miss Eleanor Claire Buckley and published in the July, 1911, issue of the *Southwestern Historical Quarterly*.

<sup>46</sup> Arricivita, *op. cit.*, p. 101.

<sup>47</sup> Miss Buckley, *op. cit.*, p. 38, states that toward the end of May "the expedition camped on what is now Onion Creek, and crossed it later, apparently at the site of the present McKinney Falls."

<sup>48</sup> Peña, *op. cit.*

of reaping a rich harvest in that land that had lain fallow during his long period of absence, he became, so to say, one of the natives, helped them in their daily tasks, and shared their joys and their sorrows. Faithful always to his religious exercises, early each morning he said the Divine Office and Holy Mass with scrupulous attention and devotion, and spent several hours daily in mental prayer, spiritual reading and visits to the Blessed Sacrament. His bed was a black sheet spread over the ground and his pillow the trunk of a tree, but frequently he denied himself even the three hours set apart for repose, for, as one of the religious who had labored with him on those missions testified years afterwards, on many occasions Fray Antonio passed the entire night on his knees in communion with God. On Good Friday of 1722, he spent several hours in retirement, meditating upon the mystery of the Redemption; at 5 o'clock in the afternoon he left his cell, gathered the natives into the church, and there, after speaking for one hour on the sufferings and death of Christ, made the Stations, explaining in the most touching terms the excruciating pains endured by the God-Man along the Sorrowful Way to Calvary.

About this time the Royal *Audiencia* of Guatemala informed the Commissary-General for the Indies that much dissension and discord had broken out in that kingdom and requested that Margil be sent there as mediator; but, after consultation with the Guardian and Council of Zacatecas College, the General concluded that for the present his services could not be spared at the new foundations, and decided to leave him in Texas. Appointed Prefect of the Missions *de Propaganda Fide* upon the death of Fray Francisco Estévez, one of Margil's first acts was to establish, with the assistance of Fray Agustín Patrón, and near the site now occupied by the Town of Victoria, the Mission of Espíritu Santo de Zúñiga for the savage Karankawas.<sup>49</sup>

### VIII

Margil continued his efforts to congregate the Indians of East Texas; he continued, by word and example, his efforts to bring back into the fold the sheep that for two years had been left without a shepherd, that had wandered off to the woods and to the mountains during his forced absence at San Antonio; but, in the summer of 1722, when most busily occupied in these truly

<sup>49</sup> Bolton, *op. cit.*, p. 284. Consult also Engelhardt's article in the April, 1916, number of the *Franciscan Herald*.

pastoral duties, he received the obedience to report to Zacatecas as Guardian of the College of Guadalupe. Having appointed a successor as superior of the Texas missions, he set out on his journey, and in June arrived in Zacatecas, where, after that long absence of eight years, he was given an enthusiastic and hearty welcome by the inhabitants and also by his fellow-religious at Guadalupe.

At the beginning of the new year he visited Mexico City, accompanied by Fray Isidro Félix de Espinosa, who was now Guardian of the college in Querétaro, and during his stay of three months, awaiting certain concessions in behalf of the Texas missions, addressed large audiences in the Convento Grande de San Francisco and in other churches of the capital. With the Viceroy's assurance that the interests of those missions would not be neglected, he set out again for Zacatecas, but upon reaching Querétaro he stopped to visit the religious, and at their request preached several sermons in that city. A few days after his return to Zacatecas he was taken ill with ulcers of the liver, and his condition became so alarming that the doctors gave up all hope of his recovery and advised that he be given the last sacraments. But, in answer to the fervent prayers offered by the Friars at Guadalupe and Santa Cruz and by all with whom he had come in contact, and who had learned of his illness, God saw fit to restore him to health in order that he might continue his work in the monastery and on the missions.

There is no need of recounting here his many acts of virtue and penance in the cloister or his apostolic labors in the pulpit and confessional during his term as Guardian; suffice it to say that in the former he practiced to an eminent degree those virtues of prudence, charity and self-denial that had always won for him the love and esteem of his fellow-religious, and in the latter that spirit of self-sacrificing zeal that had always characterized his work on the missions.

In keeping with the rules of the Order, at the Chapter, convoked on February 17, 1725, new officers were named for the College of Guadalupe; but, as Fray Ignacio Herice, the newly elected Guardian, was then in Texas the community requested that Margil remain in office until his successor reached Zaca-

tecas.<sup>50</sup> When Father Herice arrived, six months later, Margil, to prepare for further work on the missions, took leave of his companions, and, with the approval of his superiors, retired to a place of solitude about five leagues from the college. Here he spent several weeks in prayer and penance, and left this retreat only on feast days in order to devote himself to the work of the ministry.

Upon his return to the college he learned that the people of Guadalajara had solicited his mediation in the adjustment of serious differences existing between certain factions in their city, and, on the advice of his superior and that of one of the Fathers of the Society of Jesus, he decided to act as arbiter and to pay a visit to that capital. On the afternoon of October 18th he bade good-bye to his fellow-religious, begged them to pardon any faults or offenses of which he might have been guilty, and left that holy institute. The following day, upon reaching the summit of a hill that dominated the surrounding country, he stopped for a few moments, looked back upon the College of Guadalupe, which loomed up in the distance, and which he was never again to see, and, imparting to it his last blessing and having, no doubt, a foreknowledge of the glorious work still to be accomplished by its members and of the cruel persecution to which they were one day to be subjected, he turned his back upon the City of Zacatecas, and, with a heavy heart, continued his journey toward the southwest. The impartial student of history cannot but admire and appreciate the stupendous work done by those saintly religious in Tarahumara and in Upper and Lower California after the enactment of that iniquitous decree which banished the sons of the great Ignatius from all Spanish dominions in 1767; and he is of necessity filled with righteous indignation when, little less than a century later,<sup>51</sup> he finds a similar decree of secularization levelled at the missionaries of Zacatecas and when he pictures those poor, barefooted followers of Saint Francis, men that had sacrificed everything the world holds dear in order to consecrate themselves entirely to the service of God, leaving the College of Guadalupe and,

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<sup>50</sup> Vilaplana, who has taken most of his data and much of his phraseology from Espinosa, states that this Chapter was held on February 22nd. Espinosa states that the election took place on this date. Sotomayor, in his list of the Chapters of the Zacatecas Province, tells us (*op. cit.*, Vol. II, p. 367) that the fifth was convened on February 17, 1725.

<sup>51</sup> August 1, 1859.



possessed of nothing but their breviaries, making their way southward toward the Town of Cholula.

On November 3rd Margil reached Guadalajara, where he remained for more than six weeks, reestablishing peace and harmony among its citizens, preaching the word of God in the various churches, and bringing cheer and comfort to the inmates of the prison and to the sick in the hospitals. On December 20th he left this city, and for more than four months gave missions in Ascatán, Piedad, Puruándiro and other towns in the vicinity of Lake Chapala. At some of these places the inhabitants swept and strewed with flowers the roads over which he was to pass; at others they erected triumphal arches in his honor, walked long distances to meet him and, with bands playing, accompanied him to the churches in procession. In order to escape these outward manifestations of veneration and in order to reach the numerous souls still in need of his ministrations, on more than one occasion that humble and zealous Friar was compelled to leave a town under the cover of darkness; but, though sorely in need of rest and though suffering from double hernia and from an ulcer in one of his arms and another in one of his feet, at the end of the day's journey he never failed to spend long hours in the pulpit and in the confessional.

### VIII

On the night of May 1st Margil arrived in Valladolid, and there was so busily engaged for the remainder of the month that he became dangerously ill, developed a malignant fever and was confined to bed for several days.<sup>52</sup> Partly restored to health, he left for Acámbaro, where he opened a two weeks' mission on June 15th. On July 7th he reached the College of Santa Cruz in Querétaro. Here his condition became so alarming that the Commissary-General, hoping that with proper medical attention he might find some alleviation from his sufferings, suggested that he go to the community infirmary at the Convento Grande in Mexico City. One of the Fathers at Santa Cruz tried out of compassion to dissuade him from making that long journey, warning him that if he persisted in doing so he would probably die along the way, without a doctor, medicine, or Christian burial. To this Fray Antonio replied: "That is what I deserve;

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<sup>52</sup> The present City of Morelia, capital of the State of Michoacán.

I am not entitled to Christian burial; I ought to die out in the wilds, where the beasts can devour me."<sup>53</sup>

On July 21st he left Santa Cruz, that institute from which, some forty years previously, he had been sent to the missions in Central America, and, in compliance with the wishes of his superior, began the long, wearisome journey to Mexico City. He preached at San Juan del Río on the 24th, at Cazadero on the 27th, and, burning with fever, traveled on past Ruano and Capulapa till, on the 30th, he came to the Town of San Francisco, sixteen leagues from the capital. The afternoon of his arrival to San Francisco he was obliged to leave the confessional because of an attack of chills and fever, but, although unable to sleep that night, he went to the church on the following day, feast of Saint Ignatius of Loyola, and for the last time in his life offered up the Holy Sacrifice. A heavy rain had fallen during the night, and on the way to the church in which he was to celebrate Fray Antonio contracted a severe cold, which soon developed into pneumonia. This same day, however, he mounted a horse, rode as far as Tepejí that night, and on the following day, August 1st, reached the Town of Cuautitlán. The next morning he felt too weak to continue the journey on horseback, but, having secured a carriage, he traveled on, and that evening, as the sun was sinking back of the Cordillera de las Cruces, reached the Convento Grande de San Francisco. Casting himself on his knees at the door of the convent church, he adored his Eucharistic Lord, present in the tabernacle, and then, assisted by two of the religious, climbed the steps leading to one of the cells in the community infirmary.

Informed that there was no chance of his recovery, that saintly religious, weighed down by old age and infirmities, but happy in the thought that he was soon to be united with Him for whom he had labored so long and so faithfully, rose from his death bed, knelt down on the bare floor, and made a general confession of his whole life to Fray Manuel de las Heras, who for several years had been professor of sacred theology in the Province of San Pedro y San Pablo in Michoacán and who, later on, had assisted Fray Antonio on the missions. But, the servant of God had little of which to accuse himself before appearing before the Supreme Tribunal, for at the age of discretion he had

<sup>53</sup> Villaplana, *op. cit.*, p. 177. Navarro, *Oración Fúnebre*, p. 38: *apud* "Láurea Funeral Americana." (Valencia, 1729.)

placed himself in the arms of Christ Crucified and, according to the testimonies of Fray Manuel de las Heras, Fray Isidro Félix de Espinosa and his other spiritual advisers, he had modeled his life after that of Saint Anthony of Padua and had never lost his baptismal innocence.

On August 4th he received the Holy Viaticum with that same fervor and devotion that he had always manifested in the celebration of the Holy Sacrifice. On the 5th one of the Friars administered Extreme Unction, and after receiving this sacrament Fray Antonio addressed a few words of parting to the brethren that had gathered into his cell, thanked them for the tender care with which they had nursed him during his illness, and begged them not to grow tepid or lukewarm in the discharge of their religious duties and never to abandon the institute. Finally, shortly before 2 o'clock in the afternoon of the following day, August 6, 1726, feast of the Transfiguration, with the words *Paratum cor meum, Deus, paratum cor meum*<sup>54</sup> upon his lips, and as the community intoned the canticle, *Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace*,<sup>55</sup> he yielded up his soul in peace to its Creator.

An hour later, after the tolling of the cathedral and convent bells had announced to the people of the capital the passing of the great missionary of America, words of sympathy and sorrow were exchanged in all parts of the city, and the children in the streets and on the plazas could have been heard crying: "The Saint has died! Holy Fray Antonio is dead!" Anxious to apply medals, rosaries and other articles to those hands that had so often been raised in benediction and to kiss those feet that for so many years had trodden the ways of peace, both clergy and laity flocked in such numbers to the small infirmary chapel in which the body was being waked that the superior, to satisfy their pious devotion, ordered that it be taken down to the convent church. On August 8th the Viceroy, the judges of the *Audiencia* and many other royal officials, as well as large representations from all the religious Orders, repaired to the Convento Grande de San Francisco; and there, after the Solemn Mass of Requiem, which was attended by the largest concourse that had ever gathered in the capital, the mortal remains of him

<sup>54</sup> "My heart is ready, O God, my heart is ready," Psalm CVII, 2.

<sup>55</sup> "Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace," *Canticle of Simeon*, Luke II, 29.



who during life had sought neither honors nor distinctions, and who had always styled himself *la misma nada*, were laid to rest in a vault near the foot of the altar of San Diego on the Gospel side of the sanctuary. In 1861, they were removed to the cathedral, to be placed in a niche in the Chapel of la Virgen de la Soledad, and today they repose in that of la Inmaculada Concepción. Engraved on a metal plate affixed to the coffin could have been read the following inscription:

HIC JACET SEPULTUS, VENERABILIS SERVUS DEI  
PATER FRATER ANTONIUS MARGIL, MISSIONARIUS,  
PRAEFECTUS, ET GUARDIANUS COLLEGIORUM DE  
PROPAGANDA FIDE SANCTAE CRUCIS DE QUERE-  
TARO, SANCTISSIMI CRUCIFIXI DE GUATEMALA,  
ET SANCTAE MARIAE DE GUADALUPE IN HAC  
NOVA HISPANIA ERECTORUM: FAMA UTIQUE  
VIRTUTUM, MIRACULORUMQUE ILLUSTRIS.

OBIIT IN HOC PERCELEBRI

MEXICANO CONVENTU

Die VI. Augusti Anno

Dni. M.DCC.XXVI.<sup>56</sup>

We had proposed to present here a compendious life of Fray Antonio Margil de Jesús, but, we have come to realize the impossibility of such a task; we have come to realize, perhaps more fully than any of our readers, the utter impossibility of recounting in these few pages the activities of one who spent more than forty years, journeying thousands of leagues, climbing dizzy heights, crossing swollen rivers, and making his way, barefoot, over the burning sands of the deserts, in the endeavor to win souls for God. Of his theological and moral virtues, of his power of working miracles, of his gift of tongues and of his other *gratiae gratis datae*, so beautifully and so minutely described by Espinosa and by his other biographers and contemporaries, we have said almost nothing. We trust, however, that the ardent hope expressed at the beginning of this treatise may soon be realized, that another and a finer pen may before long

<sup>56</sup> Here lies buried the Venerable servant of God, Father Fray Antonio Margil, Missionary, Prefect, and Guardian of the colleges *de Propaganda Fide* of Santa Cruz in Querétaro, Cristo Crucificado in Guatemala, and Our Lady of Guadalupe, erected in this New Spain. Famous for his virtues and miracles, he died in this celebrated Convent of Mexico on the 6th day of August, in the year of Our Lord, 1726.

depict in a befitting manner the life and activities of this great soldier of Christ.

Shortly after Fray Antonio's death the Sacred Congregation of Rites, in answer to persistent appeals from the peoples of Central and of North America, ordered that the preliminary processes, or judicial inquiries, for the cause of beatification and canonization be begun in the principal centers in which he had carried on his missionary labors, and, in compliance with this order, postulators were appointed for Mexico City, Guadalajara and Guatemala. The results of these processes having been taken to Rome, several of the miracles wrought through his intercession were approved by Pope Pius VII, and it is our humble opinion that at that time he would have been beatified had not important documents relating to the processes been lost upon the entrance of the French armies into the Eternal City in 1797. These documents reappeared miraculously later on, and, in 1836, the Sacred Congregation approved the introduction of his cause, the virtues of the noted missionary were declared heroic, and a decree conferring upon him the title of Venerable was promulgated by the Sovereign Pontiff, Pope Gregory XVI.

At the present time interest has been reawakened in the cause of this servant of God, with the hope that in 1936, centennial of the promulgation of the decree of Gregory XVI, he may be elevated to the dignity of our altars. It is in the belief that our readers will by their prayers hasten that blessed day that we have undertaken to publish this simple, yet faithful, account of the life of him who civilized nations, established *pueblos*, erected churches and baptized innumerable souls, and who, nevertheless, always styled himself *la misma nada*.

PETER P. FORRESTAL

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## THE ERECTION OF THE DIOCESE OF DAVENPORT

### I

The *Catholic Directory* for the year 1881 gives the situation that necessitated another diocese in Iowa at that time. There was only one diocese in all Iowa, namely, the Diocese of Dubuque.

#### SUMMARY FOR THE YEAR 1881

Bishop .....	1
Priests .....	212
Religious [members of religious orders] (a) Men.....	70
Religious [members of religious orders] (b) Women.....	446
Church Students .....	60
Churches .....	169
Chapels where mass was said.....	125
Monasteries .....	3
Convents .....	20
Seminary for Church Students.....	1

while making a visit to Rome, requested that a division of his diocese of Dubuque be made. The reasons he then gave were the

	Number	Pupils
College (Boys) .....	1	80
Academies (Girls) .....	14	1,954
Parochial Schools: (a) Boys .....	6	685
(b) Girls .....	4	554
(c) Both .....	69	8,262
Total.....	94	9,735

	Number	Inmates
Orphanages .....	3	56
Hospitals .....	3	
Asylums .....	1	50
Catholic Population .....		117,080 <sup>1</sup>

Considering the necessary visit of a bishop once in three or four years to every congregation of his diocese, together with the vast extent of Iowa and the presence of Catholics in every part of it, the creation of a new diocese was rendered not only proper but also quite imperative.

In some ways, however, a like situation prevailed for many years prior to 1881. As early as 1862 Bishop Clement Smyth, while making a visit to Rome, requested that a division of his

<sup>1</sup> The *Catholic Directory*, 1881, pp. 273-74.

diocese of Dubuque be made. The reasons he then gave were the vastness of his diocese, the rapid increase of its Catholic population by immigration, and physical inability to meet the requirements of his office.<sup>2</sup>

In 1870 efforts were renewed to found a new diocese in Iowa. A letter to the Apostolic Delegate in the episcopal archives at Davenport acquaints us with the efforts then made. "For many years prior to the division of the Diocese of Dubuque, especially during the session of the Ecumenical Council in 1870, Right Reverend John Hennessy being in attendance and the Very Reverend J. A. M. Pelamourgues also being present, the question of the division of the Diocese of Dubuque was being agitated before the Propaganda. . . ."<sup>3</sup> This quotation is significant in this that it implies: first, that Father Pelamourgues who was "pastor of St. Anthony's Parish [Davenport, Iowa], from 1838 to 1868"<sup>4</sup> was interested in the division of the Diocese of Dubuque. At that time he was Vicar-General of the Diocese of Dubuque and it was probable that he would be the choice as bishop of the new diocese. For some reason Father Pelamourgues, in 1857, had been unwilling to be consecrated Bishop of St. Paul even though the papers of appointment had been received.<sup>5</sup> Possibly he thought that a new diocese would be soon erected in Iowa with himself as its first bishop.

Again in 1875 the question was discussed. A communication from the Apostolic Delegate contained this significant information: "The Bishops of the province of St. Louis, in 1875, submitted a proposition to the Propaganda for the division of the

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<sup>2</sup> J. J. McGovern, *The Life and Writings of the Right Reverend James McMullen, D. D.*, p. 262.

<sup>3</sup> Letter written by the Right Reverend Henry Cosgrove, Bishop of the Diocese of Davenport, to the Apostolic Delegation, Washington, D. C., March 20, 1900. Episcopal archives of the Diocese of Davenport, Iowa.

<sup>4</sup> *Ibid.*

<sup>5</sup> Louis De Cailly, *Memoirs of Bishop Loras*, New York, 1897. It is to be noted that De Cailly does not give his reference. J. F. Kempker in his study, *Father Pelamourgues*, Winterset, Iowa, 1901, p. 10, corroborates the above. In an article which appeared in *The Catholic Messenger*, Davenport, Iowa, January 27, 1894, by the Very Reverend Philip Laurent, the words of Father Pelamourgues are quoted in this connection. The latter actually visited Rome in 1857.

diocese of Dubuque."<sup>6</sup> This recommendation was an important one for generally it is the word of the bishops of a province that effects changes of this kind. But a new diocese was not created in 1875.

By another letter, a part of the correspondence already quoted, it is seen that another French priest, the Reverend Andrew Trevis, petitioned Rome for a new diocese in Iowa both in 1875 and 1880: "It should be here stated that the Very Reverend A. Trevis, who was pastor of St. Margaret's Church in Davenport, from 1856 to 1881 . . . represented and presented the claims of Davenport for the See City before the Propaganda in 1875 and 1880. . . ." The project of a new diocese in Iowa had thus been presented before the two most important agencies in the Catholic Church government of the United States, the Ecumenical Council of Baltimore and the Congregation of the Propagation of the Faith. And yet in 1880 there was only one Catholic diocese in Iowa. Then the unusual happened. Pope Leo XIII personally examined the whole matter. "When the question came up before the Propaganda this time, His Eminence, the Most Reverend Cardinal Simeoni was Prefect . . . the questions were examined with great deliberation and even by His Holiness, Leo XIII. . . ." After many years of waiting, years filled no doubt with much discussion as to the final outcome, a new diocese was finally erected in southern Iowa.

## II

Manifestly, then, a diocese other than that of Dubuque might well have been erected in Iowa long before 1881. Objective conditions demanded it and surely sufficient discussion and pressure were had to constitute a new diocese. Why was its coming delayed till 1881? Where should the see city of the new diocese be located? These two questions were intimately connected.

<sup>6</sup> The Right Reverend Henry Cosgrove, Bishop of the Diocese of Davenport, to the Apostolic Delegation, September 20, 1899. Episcopal archives of the Diocese of Davenport, Iowa. The data presented in this letter are of primary source value as the letter itself indicates: "For greater particularity reference is made to the records of Propaganda [in Rome] which are made part thereof." The "Propaganda" referred to in this place is a congregation or church institution which cares for the activities of the Catholic Church in countries which are officially on a missionary basis. Until a few years ago the United States was considered a "missionary country."

<sup>7</sup> *Ibid.*

<sup>8</sup> *Ibid.*



The correspondence which passed between the Apostolic Delegate to the United States and Bishop Henry Cosgrove some years later and which has already been quoted in part, gives much light on the choosing of Davenport as the see city of the new diocese. It was this matter alone, the choosing of a see city, which so long delayed the erection of a new Iowa diocese. The contest was between Davenport and Council Bluffs.<sup>9</sup> A letter which embodies data, procured from the archives of the Propaganda, makes the matter very clear:

For many years prior to the division of the Diocese of Dubuque, especially during the Ecumenical Council in 1870 . . . the question of the division of the Diocese of Dubuque was being agitated before the Propaganda, and the question as to the mode of making the division caused much discussion. One party advocated the dividing line should run north and south, and Council Bluffs should be the See City, and the other party advocated the line of division should run east and west, and that Davenport should be the See City. Father Pelamourgues, having been pastor of St. Anthony's Parish from 1838 to 1868, presented the claims of Davenport for the See City before the Propaganda and advocated the dividing line should run east and west and that Davenport should be the See City.<sup>10</sup>

This letter states that Bishop Hennessy of Dubuque was present also, although it does not state his position on the question under discussion. The same question was thoroughly discussed in 1875:

The Bishops of the Province of St. Louis, in 1875, submitted a proposition to the Propaganda, for the division of the Diocese of Dubuque, by a north and south line and recommended Council Bluffs for the See City, but the Reverend Father Trevis, and others, presented the claims of Davenport for the See City, and urged the cause upon the ground, among others, that the revenues derived from said "Church Square" and other property in Davenport, could be used by the Bishop for his support, as well as for

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<sup>9</sup> *Ibid.*

<sup>10</sup> The Right Reverend Henry Cosgrove, Bishop of the Diocese of Davenport, to the Apostolic Delegation, March 20, 1900. Episcopal archives of the Diocese of Davenport, Iowa.

the support of the diocesan institutions.<sup>11</sup> These questions were discussed . . . and after due consideration the case was sent back to the Bishops of the Province of St. Louis, to be again examined by them, and they answered by sending it back to Rome in 1879, and again recommending Council Bluffs for the See City. When the question came up before the Propaganda this time, His Eminence, the Most Reverend Cardinal Simeoni, was Prefect, and the Very Reverend Canonica Sanebercetti was Minutante, and the questions were examined with great deliberation and even by His Holiness, Leo XIII, and at last . . . the question coming on for final decision and in view of the fact that the income that was received from said "Church Square" and other property could be used by the Bishop for his own support and for the support of Diocesan institutions, and for other minor reasons, Davenport was chosen for the new Episcopal See.<sup>12</sup>

The same correspondence contains the following statement which corroborates the above:

Further, it is evident from the letter of His Eminence Cardinal Ledochowsky, Prefect of the Propaganda, dated December 21st, 1899, and now in your possession, that the Propaganda, at some period during the pendency of the case for the division of the Diocese of Dubuque, and prior to its final decision did decide the question at issue in this case in favor of the Bishop, otherwise why should the records of the Propaganda show that one of the reasons for establishing the new See at Davenport was

<sup>11</sup> "The Church Square." From the following deed the meaning of the above term will be made clear: "This deed made and entered into this second day of December eighteen hundred and thirty nine by and between Anthony LeClaire and Margaret his wife of Scott County and Territory of Iowa parties of the first part, and Matthias Loras first Catholic Bishop of Iowa Territory, of Dubuque County party of the second part witnesseth: That the said parties of the first part for and in consideration of the sum of two thousand, and five hundred dollars to them paid by the said party of the second part, the receipt of which is hereby acknowledged, do by these presents grant, bargain, and sell, convey and confirm unto the said party of the second part all their right, title and interest in and to a certain piece of land situated in LeClaire's Addition to the town of Davenport, Scott County, Iowa Territory, and marked and designed on the plat of said town as "Church Square" and bounded as follows on the North by Chipewewa street, on the East by Brady street, on the South by Ottaway street, and on the West by Miller street. To have and to hold the same together with the right, immunities, privileges and appurtenances to the same belonging unto the said party of the second part as the Catholic Bishop of Iowa Territory and to his successors for ever legally appointed according to the rules of the Catholic Church, for the use of the Catholic Congregation of Davenport, Scott County, Iowa Territory, the said parties of the first part hereby convenanting that their heirs, executors and administrators shall and will warrant and defend the title to the premises of the said party of the second part and to his heirs and assigns for ever against the lawful claim of all persons whatsoever.

In witness whereof the said parties of the first part have hereunto set their hands and seals the day and year first above written.

In presence of,

John Forrest

Samuel Mazzuchelli

Antoine Le Claire

Margueretta Le Claire"

<sup>12</sup> Cosgrove, *Letter*, March 20, 1900.

because the income from "Church Square" might be used by the Bishop for the benefit of his diocese.<sup>13</sup>

In pursuing further the question as to the reason of Davenport's having been chosen as the see city, the *Catholic Directory* of 1881 is helpful. The relative merits of the two cities, Davenport and Council Bluffs, can there be seen.

"Davenport, Scott County, St. Marguerite's, Reverend H. Cosgrove, St. Anthony's, Reverend Laurence Roche, and P. Burke, Assistant. St. Mary's, Reverend M. Flavin. St. Peter's, Buffalo, Scott County, attended from St. Mary's. St. Cune-gunda's, Reverend A. Nierman."

"Council Bluffs, Pottawatomie County, St. Francis Xavier's, Reverend P. B. McMenomy, pastor; Reverend Thos. O'Reilly, assistant. Glenwood and Pacific Junction, Mills County; Plumer Settlement, Mills County; Neola and Honey Creek, Pottawatomie County; and Shelby, Shelby County, attended from Council Bluffs."<sup>14</sup>

These figures indicate clearly Davenport's superior merits. It had four parishes and only one mission outside the city to be attended from the Davenport parishes. Council Bluffs had but one parish and besides, the two priests in charge had to divide their time among it and six missions outside the city of Council Bluffs.

A statistical study has been made by the writer of two somewhat equally divided sections of southern Iowa. Des Moines in Polk County was taken as the dividing point and a line was drawn north and south. The territory east of Des Moines is designated the Davenport section and that to the west, the Council Bluffs section. The findings of the study, and these are based on the *Catholic Directory* for the year 1881, show that in the year 1881 there were forty-four parishes with resident pastors in the Davenport section and only eleven such parishes in the Council Bluffs section.<sup>15</sup> Clearly on this score the comparison favors Davenport very much. Closeness to the scene of action is surely an important element in the administration of a diocese. Conferences between the bishop and pastors can thus be carried on with greater convenience and less expense.

<sup>13</sup> *Ibid.*

<sup>14</sup> The *Catholic Directory*, 1881, p. 264.

<sup>15</sup> *Ibid.*, pp. 274-78.

## III

With great difficulty then, and after many years of discussion, the choice of the see city in the new diocese of Iowa fell to Davenport. It was a contest between cities, one in the extreme eastern part of Iowa and the other in the extreme western part of the same state.

But why was not a more centrally located city officially considered as a likely see city, especially since the capital of Iowa, Des Moines, was so admirably located geographically? It is a fact that the official correspondence at hand does not consider Des Moines for the new see city. From the newspapers of the day and some public correspondence in them between two prominent priests, we do know there was much dissatisfaction in Des Moines when that city was not chosen. At the time, 1881, it had two Catholic parishes, St. Ambrose's, the Reverend John F. Brazill, pastor, and the Reverend James Quinn, assistant, and St. Mary's (German), the Reverend Al. Nic. Sassel, pastor.<sup>16</sup> For many years previous Father Brazill had been Vicar-General of the Diocese of Dubuque.<sup>17</sup>

The Reverend Philip Laurent, writing in the *Muscatine Journal*, January 9, 1882, has this to say of Des Moines: "The Catholics of Iowa are of [?] the rehashed and so often warmed up rumor of an 'Episcopal See' being established in Des Moines. . . . It is not a Diocese in Des Moines we want . . . but united effort to build up the new diocese of Davenport. Let the people of the capital do as those of Davenport and hold their peace. Before Des Moines has four churches, an Episcopal See will be a great deal."<sup>18</sup> This correspondence is significant for two things. In the first place it took place in January, 1882, a few months after Davenport had been chosen the new see city. Secondly, it indicates the lack of material progress of Catholicism in the capital city. The latter circumstance suggests the reason

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<sup>16</sup> *Ibid.*, p. 275.

<sup>17</sup> The term "Vicar General" refers to an ecclesiastic who acts in the place of the bishop when requested to do so. Hence, in authority he is next to the bishop. His powers, and they are important, extend over the entire diocese.

<sup>18</sup> *The Muscatine [Iowa] Daily Journal*, January 9, 1882. This article was written under the *non de plume*, "Too High." Cf. *The Muscatine Daily Journal*, January 31, 1882.

why Des Moines was not officially considered.<sup>19</sup> It simply had not progressed as Davenport had.

An interview given to Father Kempker by the Reverend A. Niermann on December 16, 1885, asserts that there was a new agitation for an episcopal see at Des Moines at the time of Bishop McMullen's death, July 4, 1883: "After the death of Bishop McMullen some actions were taken by certain parties favoring Des Moines for [an] episcopal see. Father Niermann was acquainted with this, and one day when the Reverend A. Trevis called on him, Father Niermann advised that something ought to be done to represent the matter to Rome in the proper light."<sup>20</sup> The aspirations of Des Moines at this time, less than two years after the creation of the new diocese, indicate a well grounded hope of realizing its ambition of having a "Diocese of Des Moines."

This hope was expressed clearly by a Des Moines correspondent to the *Catholic Messenger*:

"The grand wish which has for years lived in the Christian breast of the good people of Des Moines is once more animated with new life. That is, that Des Moines would take her place and be organized as the metropolis and Catholic center of Catholicity in the state. Des Moines was, and is, the great center of Catholicity of the State. She is the metropolis of Iowa. . . . All must agree that Des Moines should have a Bishop. If Des Moines had a Bishop today, the growth of Catholicity in Iowa's metropolis during the next five years would be unprecedented in the history of our city."<sup>21</sup>

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<sup>19</sup> This correspondence was stopped by the first Bishop of the Diocese of Davenport, the Right Reverend John McMullen. Writing Father Laurent, February 18, 1882, he said in part: "In my opinion these things in general are apt to cause hard and uncharitable feelings and nothing more—and your letter in particular I judged too severe. . . . Life is too short to trouble ourselves over such trifles." In this connection we must note an anomalous situation. The editor of *The Iowa State Register* gave Father Brazzil what is supposed to have been the longest obituary notice in that newspaper up to that time. He looked upon Father Brazzil as the greatest man Iowa ever knew. And all this despite the adverse views of Father Laurent! Cf. *The Iowa Messenger* (Davenport, Iowa), September 12, 1885, and *The Iowa State Register* (Des Moines, Iowa), August 30, 1885.

<sup>20</sup> Interview by Father John F. Kempker of Father Niermann, St. Cunegunda's Parish, Davenport, Iowa. The truth and accuracy of this material are vouched for by Father Kempker in an appended note in which he says Father Niermann gave out this interview knowing it would be used for historical purposes. The data, in substance, are corroborated by other sources.

<sup>21</sup> *The Iowa Messenger* (Davenport, Iowa), May 31, 1884. *The Iowa Messenger* and *The Catholic Messenger* are titles used at different times for one and the same publication. This paper began publication in 1882.



About the same time another article appeared referring to the same matter.<sup>22</sup> Without doubt, then, Des Moines was anxious to be made the see city at the time of the erection of the Diocese of Davenport in 1881.

It has already been shown that the influence and activities of the French priests in the southern half of Iowa were responsible for the founding of the Diocese of Davenport. Those same priests were not at all interested in locating the see city at Des Moines. The absence of an advocate for Des Moines at this time, coupled with the French influence favoring Davenport, affords a probable, and at present the only worthwhile explanation why Des Moines was not officially considered as a likely see city for the new diocese of southern Iowa.

On May 9, 1881, a cablegram was sent from Rome to the Very Reverend A. Trevis: "On Sunday May 9, 1881, the feast of the Patronage of St. Joseph, it pleased our Holy Father, Pope Leo XIII, first to ratify the creation of the Diocese of Davenport, Iowa, cut off from the Diocese of Dubuque, which comprised the whole state of Iowa; second to name the Very Reverend John McMullen, D. D., Vicar-General of Chicago, to be the first Bishop of Davenport. This See will be a suffragan of the Metropolitan See of St. Louis."<sup>23</sup>

The *Catholic Directory* for 1883 gives the specific boundaries of the new diocese. It comprised "that part of Iowa bounded on the east by the Mississippi River, on the west by the Missouri River, and on the south by the State of Missouri, and on the north by the northern bounds of the counties of Harrison, Shelby, Audubon, Guthrie, Dallas, Polk, Jasper, Poweshiek, Iowa, Johnson, Cedar and Scott."

CHARLES F. GRIFFITH, A. M.

Saint Ambrose College  
Davenport, Iowa

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<sup>22</sup> *Ibid.*

<sup>23</sup> *The Iowa Messenger*, November 21, 1891. "Suffragan See." By this term is meant that a diocese, that is, a well defined and generally a large district presided over by a bishop, is a part of a larger ecclesiastical district called a province. The highest one in authority in a province is called an archbishop. The bishop, however, has full authority in his own diocese.

## THE FIRST SIOUX MISSION

The whole history of exploration in North America can be written around the search for a water route to the Orient. The story of Minnesota's first settlement of white men and its accompanying mission is properly a chapter in this history. By way of preface we read in the *Journal des Jésuites* under date of August 7, 1720: "Father Charlevoix arrived from France by order of the court, to collect information for the discovery of the Western sea."<sup>1</sup>

America was not a new land to Father Francis Xavier Charlevoix. After his novitiate in Paris he had spent four years in Canada, teaching in the college of Quebec from 1705 to 1709. He returned to France to complete his studies and at the age of thirty-eight was sent to make a tour of inspection of the French posts and missions in the New World with a view to planning new establishments in the most advantageous sections, with the ultimate aim of opening a route to the Western Sea. There had long been a belief that a way could be found, mainly by means of water-routes, by which the sea to the west of New France could be made accessible. In the preceding century D'Iberville had hoped to make the discovery of this route, and when Du Luth in 1679 reached Mille Lacs in the Sioux country he expected to push on across the continent to the salt water.<sup>2</sup> The explorers themselves had no idea of the greatness of the distance to be covered in order to cross North America, and the home government had still less knowledge of the geography of the country. So it is not strange that the Duc d'Orleans, the regent, should think the discovery of the Western Sea not only a desirable, but a fairly feasible project, and in 1720 should send Father Charlevoix to make a careful investigation and report on the most likely routes.

Father Charlevoix spent the winter in Quebec and in Montreal where he diligently sought out travelers who might give him useful information.<sup>3</sup> Early in May, 1721, he set out from Montreal and made the journey around the lower lakes, reaching Mackinac on June 28. At La Baye [Green Bay] he met a dele-

<sup>1</sup> R. G. Thwaites, *The Jesuit Relations and Allied Documents*, LXIX, 235.

<sup>2</sup> Camille de Rochemonteix, S. J., *Les Jésuites et la Nouvelle-France au XVIII<sup>e</sup> Siècle*, I, 172.

<sup>3</sup> Pierre Margry, *Découvertes et Etablissements des Français*, VI, 532. Letter of Father Charlevoix to Monseigneur le Comte de Morville.

gation of the Sioux who told him that some branches of their tribe traded with western tribesmen who lived on salt water.<sup>4</sup> He visited missions and posts throughout the whole country, not only Canada but Louisiana as well, and on his return to France made a detailed report. We are concerned, however, with but one of his recommendations. He urged the establishment of a mission-post among the Sioux so that this tribe might be bound to the French and the post became a step toward the discovery of the Western Sea.<sup>5</sup> It would be a grave mistake to overlook the apostolic spirit which was apparent in Father Charlevoix's letters concerning this new mission. He said himself that he had been repaid for the hardships and dangers of his three years' tour of inspection because he had been able to baptize a little girl who was dying.<sup>6</sup> Further, he did not hesitate to offer to establish the new mission and put the missionaries in possession of it despite his lack of the youth and strength needed for the life of a missionary.<sup>7</sup> Father Charlevoix's generous offer was not accepted, but his suggestion of a settlement among the Sioux on the upper Mississippi was approved.\* At length in 1727, after a temporary truce with the Fox Indians had been arranged, the Marquis de Beauharnois, governor of Canada, gave orders to prepare the expedition to the Sioux country. Two Jesuit fathers were requested for the mission. That their work was to be useful to science as well as to religion we may surmise from a letter dated April 30, 1727, from the Marquis de Beauharnois to the Minister of the Marine:

The reverend Jesuit Fathers who are going to the Sioux request some mathematical instruments. The ones which are now in their house, and which belong to the king, will serve them if His Majesty will have others sent for Quebec, namely: a mathematics case, a dial plate of universal astronomy, a graduated semi-circle with the degrees indicated, a spirit level, a chain with stakes, and a telescope six or seven feet long. This

<sup>4</sup> Margry, *op. cit.*, VI, 526.

<sup>5</sup> Margry, *op. cit.*, VI, 534.

<sup>6</sup> Rochemonteix, *op. cit.*, footnote, I, 178.

<sup>7</sup> Margry, *op. cit.*, VI, 535. Letter of Charlevoix to the Minister of the Marine.

\* This was not the first contact of the Sioux with the missionaries. At Sault-Ste-Marie, 1641, Saint Isaac Jogues, and his companion, Father Charles Raymbault, the first Jesuits to visit the Middle United States, heard of the Sioux Nadouessis or Sioux in the War West. Later, Father Allouez met members of the tribe and on May 8, 1689, Father Joseph Marest, "missionary among the Sioux," was present at Nicolas Perrot's famous *prise de possession* of Lake Pepin and the surrounding Sioux country in the name of Louis XIV. Father Joseph Marest was the first Jesuit to preach the Gospel to the Dakota or Sioux in their native habitat.

telescope does not belong to the king, but they are taking away one from their house and ask for another from the king to take its place.

It would be well, my lord, if they could receive these instruments by this year's ships, if this letter reaches you soon enough for that.

I have the honor to be with great respect,

My lord,

Your very humble and very obedient servant,  
Beauharnois.<sup>8</sup>

Apparently the instruments were not sent at once, for the Governor repeats the request in September of the same year in the name of the Jesuit Fathers who had gone to the Sioux the previous Spring.

In order to finance the proposed Siouan foundation a commercial company was formed. The colonial treasury was always impoverished: but the merchants of New France were eager to participate in opening the vast territory of the Sioux, which had a high reputation for rich furs. The contract signed on the 6th of June, 1727, stipulated that the promoters were to have a complete monopoly of the trade of the Sioux country for three years, with a preference for future years. In return—and this is the part which is of particular interest to our story—they agreed to build a fort of stakes, a chapel, a house for the commanding officer, and one for the missionaries, the amount and weight of the cargoes being specifically stipulated; and they were to buy at Mackinac three or four extra canoes in order to transport these goods over the Fox-Wisconsin waterway. This contract is preserved in the archives of the Chicago Historical Society.<sup>9</sup> It was signed by Beauharnois, Longueuil, La Corne, D'Aigremont, Saint-George Dupre, Youville, Pierre Daillay, Marin, Etienne Petit, Garrau, François Campeau, François du May, Pierre Richard, Jean-Baptiste Boucher de Montbrun, François Boucher de Montbrun and Jean Garrau.

The commandant of the expedition was René Boucher, Sieur de la Perrière, member of a well-known family and a distinguished officer in the colonial troops. He had visited the Sioux country in 1715 as a preliminary to Louvigny's expedition against the Foxes. He was now nearly sixty years of age and he was to find the hardships of the journey too great for his strength. The two missionaries were Fathers Michael Guignas

<sup>8</sup> Margry, *op. cit.*, VI, 544.

<sup>9</sup> Louise Phelps Kellogg, *Minnesota History*, "Fort Beauharnois," VIII, (1927), 234.

and Nicholas de Gonnor. Father Guignas was a man of about forty-six years of age and had been stationed in Canada for the previous eleven years. He had had missionary experience, having been stationed at the Ottawa mission at Mackinac. He was, says Rochemonteix, a religious of an ardent nature, a keen and open mind and a generous heart, possessed of the gift of eloquence and the qualities of a true missionary.<sup>10</sup> Father de Gonnor was ten years younger than Father Guignas and had been in Canada for only two years. This was his first mission.

At length all was ready for the departure. A letter from Father Guignas to the Marquis de Beauharnois under date of May 29, 1728, gives a graphic account of the journey and the foundation of "Fort Beauharnois" and "The Mission of St. Michael the Archangel."

On the 17th of September, 1727, at noon, we reached this lake [Pepin], which had been chosen as the end of our voyage. We established ourselves toward evening about the middle of the Northern shore upon a low point whose soil is excellent. The woods were very dense there, but they are already thinned on account of the rigor and length of the winter, which has been severe for the climate, for we are here in latitude 43° 51'. It is true that the difference in the winter is great compared with that of Quebec and Montreal, whatever certain poor judges may say of it. The day after landing axes were applied to the trees and four days later the fort was entirely finished. It is a plat of ground a hundred feet square surrounded by stakes twelve feet high with two good bastions. For such a small space there are large buildings, detached and not crowded, each 30, 38 and 25 feet long by 16 feet wide. All would go well there if the place were not subject to inundations; but this year, on the 15th of the month of April, we were obliged to go and camp outside and the water rose in the houses to the height of two feet eight inches; and it is useless to say that it was the quantity of snow that fell this year. The snow about the fort was melted a long time before; and there was certainly not more than a foot and a half from the 8th of February until the 15th of March; all the rest of the winter one could not have used snowshoes. I have good reason for believing that this place is inundated every year. I always had the same opinion of it; but they were not obliged to believe me, because old people who said they had lived here fifteen or twenty years asserted that it was never inundated. We could not re-enter the rather dilapidated houses until the 30th of the same month of April, and even today the damages are hardly repaired.

Before the end of October all the houses were finished, and furnished; and everyone found himself lodged peacefully in his own home. Nothing was thought of then but to go and reconnoitre the neighboring districts and rivers, to see those herds of fallow-deer of all species of which they

<sup>10</sup> Rochemonteix, *op. cit.*, I, 183.



tell such tales in Canada. They must have disappeared or have greatly diminished since the time these former travelers left the country. They are no longer in such great numbers and it is hard to kill any.

After having wandered about the country for some time everybody returned to the fort, and only thought of enjoying for a little the fruits of their labors. On the 4th of the month of November it was not forgotten that this was the fete day of Monsieur the General. Holy Mass was said for him in the morning, and we were much inclined to celebrate the holiday in the evening; but the slowness of the Pyrotechnist, and the changeableness of the weather caused the celebration to be postponed until the 14th of the same month, when some very fine rockets were fired off and the air was made to resound with a hundred shouts of "Long live the King," and "Long live Charles de Beauharnois." It was on this occasion that the wine of the Sioux was made to flow, and it was most excellent, although there are no finer vines here than in Canada. What contributed much to the amusement was the terror of some cabins of Indians who were then around the fort. When these poor people saw the fireworks in the air and the stars falling from heaven, women and children took to flight, and the most courageous of the men cried for mercy, and urgently asked that the astonishing play of this terrible medicine should be made to cease.

As soon as we had arrived among them they assembled in a very few days around the French fort to the number of 95 cabins, which would amount in all to 150 men, for there are at the most two men each in their portable cabins of dressed skins, and in many there is only one. These were all that we have seen, except a band of about 60 men who came on the 26th of the month of February and were of those Nations that are called the Sioux of the Prairies. At the end of November the savages departed for their winter quarters. It is true that they did not go far away and that there are always some to be seen during the winter. But since the 2nd of last April, when several cabins of them repassed here to go to their spring hunting, none of them have been seen. One canoe of ten men, detailed to go and find them, looked in vain for a week even for more than sixty leagues up the Mississippi; it arrived yesterday without hearing any tidings of them.<sup>11</sup>

St. Michael the Archangel had been chosen as patron of the Mission, for Father Guignas dated his letter from there. Surely the gallant little mission needed a powerful heavenly guardian. The health of the commandant, La Perrière, was so badly affected by the hardships of the winter and the flood that he was obliged to return to Quebec, taking Father de Gonnor with him. He was so ill on reaching Montreal that he was unable to make his own report to the governor.<sup>12</sup> Then the Foxes went on the

<sup>11</sup> Margry, *op. cit.*, VI, 552-58. English translation reprinted from *Wisconsin Historical Collections*, 17:22-28, in *Minnesota History*, VI, (1925), 364-69.

<sup>12</sup> Rochemonteix, *op. cit.*, I, 455. Letter of Beauharnois to the Minister of the Marine.

war path again and a large French expedition under Lignery set out to punish them for breaking the truce. The savages were warned, however, and when the French arrived at their villages not a Fox was to be found. Knowing, then, that the little post on Lake Pepin would be at the mercy of the angry Foxes, Lignery managed to get word through to Pierre Boucherville (who was now in command of Fort Beauharnois) and after due consideration it was decided on September 18, 1728, that the post could not be held. On October 3, just a little more than a year after its foundation, Father Guignas, Boucherville, and ten others took to canoes and were captured by a band of Fox allies, Kickapoo and Mascoutens. At first it seemed certain that they would be killed, but, after being held captive for five months, all were released. There seems little doubt that this happy outcome was due in large measure to the efforts of Father Guignas. An account of the incident is given in a letter from Father le Petit to Father d'Avagour, New Orleans, July 12, 1730:

We always felt a distrust of the Renard Savages, although they did not longer dare to undertake anything, since Father Guignas has detached from their alliance the Tribes of the Kikapous and the Maskoutins. You know, my Reverend Father, that, being in Canada, he had the courage to penetrate even to the Sioux, wandering Savages near the source of the Mississippi, at the distance of about eight hundred leagues from New Orleans, and six hundred leagues from Quebec. Obligated to abandon this infant Mission, by the unfortunate result of the enterprise against the Renards, he descended the river to repair to the Illinois. On the 15th of October, in the year 1728, he was arrested when half-way, by the Kikapous and the Maskoutins. For five months he was a captive among these Savages, where he had much to suffer and everything to fear. The time at last came when he was to be burned alive, and he prepared himself to finish his life in this horrible torment, when he was adopted by an old man, whose family saved his life, and procured him his liberty. Our Missionaries, who were among the Illinois, were no sooner acquainted with his sad situation, than they procured him all the alleviations they were able. Everything which he received he employed to conciliate the Savages, and succeeded even to the extent of engaging them to conduct him to the Illinois, and while there to make peace with the French and the Savages of that region. Seven or eight months after this peace was concluded, the Maskoutins and the Kikapous returned again to the Illinois country, and took away Father Guignas to spend the winter with them, from whence, in all probability, he will return to Canada. He has been exceedingly broken down by these fatiguing journeys, but his zeal, full of fire and activity, seems to give him new strength.<sup>13</sup>

<sup>13</sup> Thwaites, *op. cit.*, LXVIII, 208-09.

In 1731 the post among the Sioux was reestablished.<sup>14</sup> Things seemed to go better for a time. Godefroy de Linctot was in command; a new commercial company had been formed to finance the post and Father Guignas was again its missionary.<sup>15</sup> The Sioux chiefs expressed their joy at the return of the French and plans were made for them to pay a visit to the Governor. Then, too, the post managed to swell the fur trade in 1735.<sup>16</sup>

But bad times were again in store; it is doubtful if times were ever very good for the little mission. In a letter from Father Nau to Father Bonin, dated August 2, 1735, Sault St. Louis, there is mention of the hardships of Father Guignas:

Father Guignas is in the Sioux country, at a little French fort with but six men with him. Scarcely a month ago the Marquis de Beauharnois governor-general of New France, sent twenty-two men in four canoes with supplies of which he stood absolutely in need, for the Sioux refuse to provide for him. It is not at all certain that the relief party will reach him without molestation, their route lying close to the country of the renards. . . . It is to be hoped that father Aulneau will find more docile savages than the Outaouais and the Sioux, among whom fathers Saint Pe and Guignas are laboring with little success. They have managed to convert but a few old men and women who are beyond the age of sinning. The greatest good they can effect is to Baptize children when they think they are on the point of death; those who recover seldom fail later to fall away from the faith.<sup>17</sup>

Still another letter, this one from Father Aulneau to Father Bonin, gives us an idea of Father Guignas's life:

We received, just a few days ago, news of Father Guignas; since 1732 he had not been heard from. He is in a helpless state. The hunger he has had to endure, the imminent danger to which he has been continually exposed, of being massacred by the sakis [Sauk] and the renards [Foxes], and numberless other hardships, borne heroically, have brought him so low, that even the savages, who have little pity for us, are forced to look upon him with feelings of compassion. We are, however, in the impossibility of attempting anything for his relief, owing to the scarcity of missionaries. Pray God, my reverend father, to send laborers to this needy mission.<sup>18</sup>

St. Pierre replaced Linctot as commandant of the post of the Sioux in 1735. In 1736 the Sioux of the Prairies terrorized the

<sup>14</sup> Margry, *op. cit.*, VI, 569. Letter of Beauharnois to Minister of the Marine.

<sup>15</sup> Rochemontelx, *op. cit.*, I, 198.

<sup>16</sup> Margry, *op. cit.*, VI, 574.

<sup>17</sup> Thwaites, *op. cit.*, LXVIII, 281, 285.

<sup>18</sup> Thwaites, *op. cit.*, LXVIII, 257.

traders and made a raid in which they seized a large quantity of beaver skins. Finally, in 1737, war broke out between the Sioux and two neighboring tribes. The account of the incidents which preceded the evacuation of the post is given in St. Pierre's report to the Marquis de Beauharnois under date of October 14, 1737. First a band of Sioux killed two Frenchmen. The Sioux were openly on the war path and a band of Puans who had brought timely warning to the French fort sought protection from the French and built a camp nearby. Then

on December 18 there arrived thirty-six [Sioux] men with their families. The young men took the lead and set fire to the fort of the Puans. St. Pierre demanded of Ouakantapé if he was not content to have given the French two grievous wounds without coming again to insult them in their fort by burning that of the Puans, their brothers. He replied that he had done this with reflection and on purpose. Then they tore up the stakes in Father Guignas's garden, set them afire and ran away.<sup>19</sup>

The situation steadily became more dangerous. The Puans also deserted the French. After consultation with Linctot, the second in command, with Father Guignas and the French inhabitants of the post, it was decided to abandon it. On the 30th of May, 1737, the decision was carried into effect.

So ended the first mission on the soil of Minnesota. It was a gallant attempt and the people of Minnesota have not forgotten it.

The Goodhue County Historical Society arranged and successfully carried into effect an appropriate celebration at Frontenac on September 17th (1927) for the 200th anniversary of the building of Fort Beauharnois on the shore of Lake Pepin. The central feature of the program was the unveiling of a bronze tablet bearing the inscription:

"Near this spot Fort Beauharnois was erected by the French in September, 1727. Here also stood the Mission of St. Michael the Archangel, the first Christian Chapel in the present boundaries of Minnesota."<sup>20</sup>

NANCY RING, A. M.

St. Louis, Missouri

<sup>19</sup> Margry, *op. cit.*, VI, 577.

<sup>20</sup> *Minnesota History*, VIII, No. 4, p. 432. The Mission of St. Michael the Archangel was in the locality of Frontenac, Minnesota, probably on or near the site of the Ursuline Convent of that place.

## DOCUMENTS

### THE QUARTER-PICQUET CORRESPONDENCE\*

#### I

Chicago, Illinois  
June 12, 1844

Dear Sir:—

Your kind letter of the 19th Ult., is this day received and now before me. It grieves me to learn that you have been so long without a clergyman, and thereby deprived the opportunity of complying with your religious obligations at Easter.

At this moment I have not a single clergyman that I could send you, but in a few weeks, I hope to be able to make such arrangements as will enable me to furnish you with a pastor.

Pray that our divine Master may please to send laborers into his vineyard, for in every part of this extensive diocese are they craved most earnestly and as yet they are not here to be sent.

Accept the assurances of my best wishes for your spiritual and temporal prosperity.

Yours in Christ,

William [Quarter], Bishop of Chicago<sup>1</sup>

To

Mr. Joseph Picquet, Esq.<sup>2</sup>

Ste. Marie

Jasper County, Ill.

\* These letters, addressed by the Right Reverend William Quarter, first Bishop of Chicago, to Joseph Picquet, founder of the Sainte Marie settlement, Jasper County, Illinois, are in the possession of his daughter, Miss Marie Picquet, who is living in her father's old home in Sainte Marie. The letters are published with her kind permission. Copies from the originals together with accompanying explanatory notes, have been furnished MID-AMERICA by Sister Mary Salesia Godecker, O. S. B., Ph. D., author of the recently published notable biography, *Simon Bruté De Rémur, First Bishop of Vincennes*, St. Meinrad, Indiana, 1931.

<sup>1</sup> William Quarter, first Bishop of Chicago, was born at Killurine, King's County, Ireland, on January 24, 1806. He came to America as a young man and made his ecclesiastical studies at Mount St. Mary's, Emmitsburg, Maryland. Father Quarter was ordained by Bishop Dubois of New York City, and served the Church faithfully at both St. Peter's and St. Mary's in the same city. He was consecrated Bishop of Chicago on the feast of the Forty Martyrs, March 10, 1844, in the Cathedral of New York at the hands of Bishop Hughes. Bishop Quarter repaired immediately to his field of labor where a period of scarcely four years was to round out his career as ordinary of the diocese. At the early age of forty-two he was claimed by death, expiring on April 10, 1848. Cf. Garraghan, *The Catholic Church in Chicago, 1673-1871*.



## II

Chicago, Illinois  
August 30, 1844

Dear and respected sir:—

Your esteemed favour of the 19th Inst., came to hand this morning with the letter of Miss E. Bentdel enclosed. It rejoiced me to hear of your safe return and that you were surrounded by friends, so near and dear to you. I had information of your arrival in New York and of your having selected as a partner in the cares and solitudes of life, a lady, remarkable for her piety, amiability, and interesting manners. I beg you will present her my most respectful regards and permit me to present to you both my cordial congratulations and my very best wishes for your mutual happiness.

Previously to the receipt of your letter I had written to the Reverend Mr. St. Cyr, of Kaskaskia, a very worthy and exemplary clergyman, to endeavor to make such arrangements with his neighbor clergyman as would enable him to go and take charge of the Catholic congregation in your Settlement. I have had no answer from him as yet. If he cannot leave his present mission, I will write immediately to the Reverend Mr. Guth. If, however, you think both could be there supported having also Teutopolis and the other adjacent missions, please inform me and I shall request of Reverend Mr. Guth to come also and take

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\* Joseph Picquet, the founder of Sainte Marie, Jasper County, Illinois, was the son of Mr. James Picquet and wife, Cleophe Picquet, nee Schiffenstein, and was born at Mommenheim, Lower Rhine, Alsace, France, on March 17, 1816. He received his early education in the common schools of Haguenau. In 1828 he entered the Jesuit College at Fribourg, Switzerland, where he was in attendance until 1833. During the following year he continued his studies under private tutors. In 1835 he left his home in Haguenau, Alsace, France, to come to the United States. After spending more than a year in America he returned to his home. A year later a company of ten with Joseph Picquet as their leader arrived in Illinois and founded the village of Sainte Marie.

Mr. Picquet was twice married, in 1844, to Miss Rose Muller, whose death occurred in the fall of the same year, and in 1850, to her sister, Miss Caroline Muller. Both marriages took place at Mr. Picquet's old home in France. He died at his home in Sainte Marie on Saturday, November 30, 1912, in the ninety-seventh year of his age.

charge—or you may write to him and tell him I shall feel most happy to receive him into the diocese.

Reverend Mr. Fisher is no longer attached to this diocese.<sup>3</sup> In accordance with the directions of Bishop de la Hailandière,<sup>4</sup> he left here and is gone to the Mission appointed for him at Logansport.<sup>5</sup> As soon as I can possibly escape from this place, where I have now much to do, I shall pay you and your interesting family a visit. Please present to each member thereof, my affectionate regards and if your friend, Mr. Thomas, be in your neighborhood I desire to him an affectionate remembrance also.

With sentiments of high regard and esteem, I have the honor to remain,

Yours sincerely in Xto.,

William, Bishop of Chicago

To

Mr. Joseph Picquet  
Ste. Marie, Ill.

<sup>3</sup> Francis Joseph Fischer was born in Alsace and made his studies in Strassburg. He joined the missionary band accepted by Bishop de la Hailandière for Vincennes and arrived in New York with this group under the lead of Reverend Augustine Martin, chaplain of the Royal College of Rennes, on September 11, 1839.

Francis Fischer received minor orders at Vincennes on January 18, 1840. He was ordained subdeacon on April 5, deacon on August 16, and raised to the holy priesthood on September 19, 1840. In the fall of 1840 he was sent to take charge of the German congregation in Chicago where he remained until 1844. During the following nine years he served the Church very devotedly at Lottaville, Logansport, Lanesville, Madison, and Vincennes. In 1853 he joined the Chicago diocese and was pastor at Sainte Marie, Jasper County, Illinois, until November 1, 1855, when he was transferred to Waterloo, Illinois, where he stayed until October, 1861. Father Fischer returned to his native country, Alsace, in the spring of 1862.

<sup>4</sup> Bishop de la Hailandière, the second Bishop of Vincennes, was born at Combours, in Brittany, May 2, 1798. He studied law to fit himself for the magistracy. At the age of twenty-four he entered the seminary at Rennes and was ordained at Paris on May 28, 1825. He came to America in 1836 and became the Vicar General of the diocese of Vincennes. Two years later he returned to France in the interests of the diocese. While thus engaged Bishop Bruté de Rémur died and de la Hailandière was appointed bishop. He was consecrated at Paris on August 18, 1839, by Bishop de Forbin Janson. Bishop de la Hailandière was a man of restless activity and his energy made him unpopular with many. He resigned his see in 1847 and returned to his native country where he died on an estate belonging to the family, at Triandin, on May 1, 1882.

<sup>5</sup> A flourishing post town in 1833 and the seat of justice of Cass County, Indiana. Situated at the confluence of the Wabash and Eel rivers, it is surrounded by an extensive tract of rich land.

## III

Chicago, Illinois  
November 4, 1844

Dear and respected Sir:—

Your kind letter of the 10th Ult., was before me when I returned a few days since from the visitation of a large portion of the diocese. Shortly after the receipt of your first letter I wrote to Reverend Mr. Guth, inviting him to this diocese and telling him where he would be stationed, namely, in your Settlement. I have had no answer up to this date. You had better write as soon as possible, and maybe you will be more successful. I fear Reverend Mr. St. Cyr cannot be induced to leave St. Louis. I have lately written to Bishop Kenrick, requesting him to urge him to go to your place, at least until spring, when I hope to have three or four young gentlemen for ordination from Emmitsburg. I expect the Bishop's answer after a few days. I have had a letter today from some Reverend Gentleman of the name of Opperman, who has been officiating, he tells me, in that district.\* I never heard the name of this clergyman before.

I feel very anxious to have those Missions supplied, and shall take care to send you the first clergyman of worth that presents himself to me.

I am thankful for the kindly feelings of your family towards me as expressed in your letter. To your respected lady and to each member of your worthy family please present me cordially

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\* Charles Oppermann was born in Duderstadt, Hanover, Germany, in 1808. After his preparatory studies in Germany he went to St. Sulpice, Paris, France, to study theology. He was a highly educated young man. He spoke French as fluently as his own mother tongue. In Paris he answered Vincennes' call for German priests and crossed over to America in 1840, coming directly to St. Gabriel's College, Vincennes, where he finished his studies. Tonsure and minor orders had been received in Paris. He was ordained subdeacon on June 5, deacon on August 15, and priest on September 12, 1841, by Bishop de la Hailandière at Vincennes. On a special invitation from Father Kundek he celebrated his first Mass at Jasper, Indiana, on September 19, 1841. The pastor of Jasper retained the young priest as a helper on his many missions for several months, but shortly before Christmas Father Opperman was called to take care of the German parishioners of St. Francis Xavier's, Vincennes.

Oldenburg, Lanesville, New Albany, Dover, and Union County, Kentucky, witnessed the fruitful labors of this intrepid toiler in the Master's vineyard. He fell ill in the spring of 1849 and went south to New Orleans where he died six months later on September 10.

and affectionately, also to Mr. Thomas, if you please, for whom I entertain a warm regard and please accept for yourself the assurance of the

Sincere esteem and respectful regards of

Yours devotedly in Xto.,

William, Bishop of Chicago

To

Mr. Joseph Picquet

Ste. Marie, Ill.

IV

Chicago, Illinois

February 7, 1845

My dear Mr. Picquet:—

On opening *The Catholic Herald* of the 23rd., Ult., which I have received this morning, the melancholy announcement of your bereavement met my eye.<sup>7</sup> Had I known the amiable soul that is already called to enjoy *forever* the bright scenes above I could not have felt more pained at the separation—for it is painful for flesh and blood to lose sight, even for a while, of those we love and cherish—and although we indulge the hope, nay feel the conviction that their condition is bettered, and that they will rejoice to welcome us soon to the participation of that felicity in which we believe, but which they experience. Still do we mourn their absence. I need not tell you how much I sympathise with you and the other members of your respected family. What I most regret, is that I could not have been with you at this trying moment. Indeed, had I anticipated that you would be afflicted I would have travelled night and day to lend my feeble aid to afford you the least consolation. All I can say now, is, Thy Will, O Lord be done!

Altho' I have no doubt but the sweet canticle of praise, in *honor of the saints that sitteth on the Throne, and liveth forever and ever*, are at this moment chanted by the one, whose sudden departure from among us still wrings our hearts with sorrow and bedews our cheeks with tears, still there is a consolation in offering up the Immaculate Victim, in expiation of the least stain of imperfection that might not be atoned. If all be pure and the fortunate soul has reached everlasting glory—may we not fancy, we hear that sweet voice swelling the chorus with thousands of

<sup>7</sup> A Catholic newspaper published in Philadelphia. Its first number appeared in 1833. This paper continued until 1856 when it was consolidated with another Catholic journal, the *Visitor*.

others, of the angelic choir, of *Glory be to God in the Highest. Hosanna, Hosanna, Hosanna.*

Altho' I shall often make a *memento*, yet on the 26th of this month, at 7:00 a. m., I shall offer up the Divine Mysteries—the Holy Sacrifice of the Mass. You and your family may then unite in prayer.

It pains me very much not to have been able to send you a clergyman before this. It was not my fault. I had no one to send. I expect some young men for ordination next spring and then, you shall have a priest permanently.

Please present my respectful regards to each member of your family. That I condole with you, deeply, and sincerely, as I would with a brother, I am sure you are aware—that I shall pray to our Heavenly Father to grant you patience to bear your cross with a proper spirit and to submit patiently to whatever trials it may please Divine Providence to send you and this one especially, I need hardly assure you.

Respectfully and affectionately,

Yours in Xto.,

William, Bishop of Chicago

To

Mr. Joseph Picquet  
Ste. Marie, Ill.

V

Galena, Illinois

November 18, 1845

Dear and respected friend:—

Your kind letter addressed to me at Chicago was duly received. I have been much engaged for the last two months in visiting this northern section of the diocese, where Catholicity is springing up very fast and where new churches are being built in various settlements, whilst new congregations are forming and crying aloud for priests. In attending to the spiritual wants of those poor people, I have been obliged to neglect my correspondents, and in visiting carefully this portion of the flock I have as yet, apparently neglected other portions equally beloved if not more so, and equally dear to my heart.

If Providence gives me health and strength, I hope soon to be able to visit every congregation in the diocese, and allow me to assure you that you would not have been so long neglected were it not for the important undertaking, a new ecclesiastical



seminary, that I have had in hands. Although I was not present with you, you are aware I did not lose sight of you, and endeavored to secure for your place, the services of that pious clergyman, that you had in some of your former letters spoken of so favorably. I feel very grateful to those gentlemen of the College at Vincennes for visiting you so regularly. The proposition made by the Superior as well as by yourself shall receive my earnest consideration. It is my desire to do what I can for the best interests of religion throughout the diocese but upon all matters of this nature I require time for prayer and reflection. Please present my respectful regards to each member of your family and also to my friend Mr. Thomas, when you see him and believe me to remain with the warmest feelings of affection,

Sincerely yours in Xto.,

William, Bishop of Chicago

To

Mr. Joseph Picquet  
Ste. Marie, Ill.

VI

Chicago, Illinois  
March, 1846

Dear and respected friend:—

Your esteemed letter of the 24th., Ult., was duly received. Three or four times during the winter did I make preparations to set out for your settlement and was as often disappointed, either by the badness of the weather or urgent calls of a business nature here, that could not be put off. I wrote to the Bishop of Vincennes, that I was going, but the affairs of the new college and seminary of the diocese which were then in a critical way detained me here in spite of my best efforts and intentions. You will be pleased to hear that our new diocesan seminary is ready for the plasterers and will be finished in one or two months. I had much to regulate here—many things to set in order. Being *the See*, it was all important that order and regularity prevail as soon as possible, and that Institution be founded whence could flow to the diocese at large all religious blessings. And whilst these matters were in active progress of arrangement I could not give to the other parts of the diocese as much of my presence as I could desire, altho' my attention was directed to every section—neither would a flying visit of my

own be so profitable as to have clergymen to station where there were none, and where they were much needed. Henceforth I hope to be able to do more and with permanency for the missions. I have not been idle since I came. I worked as hard as I could and *yours* is the only section of the diocese that I have not visited, but I knew the Bishop of Vincennes would not leave you forsaken until I could come to your relief.

I have no objection to the Eudists<sup>s</sup> taking charge of the congregation in your settlement, but as I am not acquainted with the nature of their obligations as Religious I must inquire before I would induct them canonically into the diocese. I thought I would wait until I saw the Superior and then make inquiries of him. I hope they will continue to attend to your spiritual wants meanwhile, and when we have some correspondence with each other, we may adjust matters to their satisfaction and the religious benefit of your settlement. I will do all I can for you Mr. Picquet, rest assured of it. Beg the Superior to write to me. He and any priest he sends will have all the faculties enjoyed by any other priest of the diocese. It is now so near Easter I fear I will not have the pleasure of seeing you until I return from the Council. Your Settlement is the *first* I will then visit. I hope to be with you in June. That is not long—so be not uneasy. I know nothing of the rumors you heard and to which you allude regarding a division. It may take place hereafter, but perhaps not as soon as you intimate. I think you will be mine yet a while. I thank you very much for your polite offer to me with your carriage. I shall avail myself of your kindness after a little while. Present me affectionately and respectfully to every member of your family and to my respected friend, Mr. Thomas, when you see him, and pray for

Yours devotedly in Xto.,

William, Bishop of Chicago

To

Mr. Joseph Picquet, Esqr.  
Ste. Marie, Ill.

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<sup>s</sup> An ecclesiastical society founded at Caen, France, on March 25, 1643, by St. Jean Eudes. The principal works of the society are the education of priests in seminaries and the giving of missions. A colony of Eudists came to America for the diocese of Vincennes, in 1836. After spending one year in educational institutions in Maryland they arrived at Vincennes and took charge of the new St. Gabriel's College in that town.

## VII

Chicago, Illinois

June 7, 1846

Dear and respected Sir:—

Had I taken the advice of the Bishop of Vincennes I would have visited you on my way home from the Council, but I feared to do so lest engagements that I had made here before my departure might be interfered with, and to the prejudice of religion. I have heard from Reverend Mr. Hamilton how matters are in that section of the diocese, and I have already sent a priest who will attend to St. Francisville, Coffee, and Mt. Carmel, and who will reach his destination in a few days. Your Settlement I have not lost sight of. When at Buffalo I had a conversation with the Reverend Mr. Bayard, who stated that some clergymen (Benedictines) were anxious to make a foundation in this diocese.\* I spoke of your place, and he thought they would be pleased to settle there, if sufficient encouragement were held out. Will you, dear sir, be so kind as to inform me how much land you felt disposed to give to a religious order, and also what other grants of money or materials for building etc. These particulars I wish to communicate to the Reverend Mr. Bayard, who will write, when he receives them, to the Principal of the Order—and who has already consulted him about the removal of these clergymen to this country—or if it were convenient you might address a few lines to Reverend Mr. Bayard, Ste. Mary's Church, Buffalo.

I should be very happy could you induce the Very Reverend Mr. Hamilton to remain with you for some time. I have assigned him another Mission but I know yours is most in need at present; therefore, he would have my full permission to remain there.

When in conversation with the Bishop of Vincennes he requested that I write to Mr. Thomas to make out the deeds of such church property as is by him (the Bishop of Vincennes) to be transferred to me. Will you kindly at your convenience ask of Mr. Thomas to please make them out agreeably to the act past by the Legislature of this State in favor of the Bishop of

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\* A colony of Benedictines who had contemplated coming to Sainte Marie arrived in this country from Einsiedeln, Switzerland, under Abbot Wimmer as their leader. Upon arriving at Pittsburgh, Pennsylvania, Bishop O'Connor kept them in his diocese, placing them at St. Vincent, Pennsylvania.

the diocese holding property in trust for Religious Societies, etc., *except the Deed of the lot upon which my own house stands*, that I would retain as personal property for the present, owing to certain circumstances that I may explain to you hereafter.

If V. Reverend Mr. Hamilton be still in your section of the country he would attend to those matters and save you the trouble. I hope you will pardon the liberty I take in writing to you on these matters. I would not presume were I not already aware of your kindness to me—together with that, I hope Mr. Hamilton may be still in your neighborhood and he will attend to all. Altho' he wrote me he did not tell me when a letter would reach him. Let me then beg of you one favor more and that is to request of V. Reverend Mr. Hamilton to make a thorough visitation of that section of the diocese before he leaves, and write to me all the particulars—this would save me a long journey at present, especially as there are no children to be Confirmed.

Please present me most respectfully to each member of your family and believe me,

Your attached friend in Xto.,

William, Bishop of Chicago

To

Mr. Joseph Picquet, Esq.  
Ste. Marie, Illinois

#### VIII

Chicago, Illinois

July 13, 1846

Dear and respected friend:—

Together with this will be deposited in the post office today, a letter for Reverend Mr. Bayard of Buffalo. I have extracted from your letter those paragraphs that specify the amount of the donation you are willing to bestow on a religious community, together with the conditions subject to which such donation would be made, and sent them to the Reverend Gentleman for his consideration. I accompanied them not with comment, as I wish to have his opinion who himself belongs to a religious community. To avoid the difficulties to which you allude in your letter, it is no doubt necessary to proceed with just prudence and caution in this matter, therefore, I shall not speak further on the affair until I hear from Rev. Mr. Bayard—but you will at the same time be assured of my most anxious wish to do whatever

I think will advance the interest of our holy religion in all parts of the diocese and especially do I feel inclined to second your pious wishes to the full extent of my ability.

You cannot, dear sir, feel more anxious for a visit from your Bishop, than he is desirous of paying it—but the good of religion, at least in his humble opinion, obliged him to forego a pleasure, and defer a duty for a while, and entrust the visiting of a portion of his diocese to his Vicar General, whilst he gave his care to the forwarding of an Institution upon which the future hopes of the diocese mainly rest, and without which the field of the Church here must necessarily be left an uncultivated waste. The seminary is now built and already inhabited. The diocese has at length an ecclesiastical seminary, thank God, and by and by you will see me, I trust, free from apprehension lest the work should be discontinued, ready to pass whole days in your agreeable society and under your hospitable roof. I must however defer my visit South until the oppressive heat moderates, for altho' I am pretty much *fire proof*, yet I don't relish being scorched too much.

I thank you kindly for your prompt attention to that part of my letter which related to the Deeds of the Church property. I have written to the V. Reverend Mr. Hamilton requesting him to remain with you. I hope he will consent.

With best wishes for the health and happiness of yourself and each member of your respected family, I have the honor to remain,

Your obedient servant in Xto.,

William, Bishop of Chicago

To

Mr. Joseph Picquet, Esq.  
Ste. Marie, Illinois

IX

Chicago, Illinois  
August 1, 1846

My dear friend:—

I am just in receipt of a letter from Reverend Mr. Hamilton, telling me that he is appointed pastor of a church in St. Louis. At your request and his own [Ms. ?] I had given him an appointment to your Settlement. Whereas he will not content himself in this poor diocese, we must still not lose courage, but endeavor to get some one to fill his place at Ste. Marie. I will



appoint another then, after two or three weeks and hereafter I trust you shall not have cause to complain of being forgotten or neglected.

I take leave to send you a view of our new University erected during the present year. I may say I shall be down towards the close of September or the beginning of October. My respectful regards to each member of your family. Do pray for,

Your devoted friend and bishop,

William, Bishop of Chicago

To

Mr. Joseph Picquet, Esqr.

Ste. Marie, Illinois

X

Chicago, Illinois

November 22, 1846

My dear friend:—

I avail myself of the first moment of leisure since my return, to make my most grateful acknowledgements to you—to your honored parents—and to your amiable sisters, for the kind attentions I received from all during my most agreeable and happy visit to Ste. Marie. The few days I spent in the society of your esteemed family are a sunny spot in my life, to which the mind will often revert with pleasure.

You know my warm attachment for yourself. Assure your parents and sisters that prayers shall be offered up for their temporal and eternal happiness.

The polite attentions of those gentlemen that escorted me to your Settlement, and again accompanied us on the morning of our departure, are also remembered by me with much gratitude.

I have not since heard from the Lazarists. I hope you have come to some terms favorable to your pious views. We have had yesterday in our Cathedral the solemn profession of a nun. The church was crowded to overflowing and chiefly by Protestants. All the wealth, intelligence and respectability of the city was there fairly represented. The grandeur of our Catholic ceremonial was displayed to full perfection and fully sustained itself. All departed when the profession was over—struck, awed, and favorably impressed. Oh! how sublime is our holy Religion! What resources has she always at her command! All others, cold, lifeless—She full of dignity, of grandeur, of sublimity—of life—of soul!

Tell Miss Mary, if you please, we have a delightful little room, or what nuns call a cell in reserve for her when she has fully made up her mind. Misses Matilda and Amelia are not forgotten either. How is Reverend Mr. Griffin? Please remember me to him affectionately and accept the assurance of the unaltered regard of

Your devoted friend in Xto.,

William, Bishop of Chicago

P. S. Please ask your pious Father and Mother to pray for me and the diocese under my charge. Kind regards to Rev. Mr. Vabret.

To

Mr. Joseph Picquet, Esqr.  
Ste. Marie, Ill.

XI

Chicago, Illinois  
March 18, 1847

Dear Sir:-

Your kind and welcome letter was received yesterday. I hasten to acknowledge it lest the pressure of duties incident to the approaching last week of Lent might prevent my doing so for some time. I am happy to learn from you that religious matters look well and are prosperous at Ste. Marie. It is indeed consoling to hear such good news, but I have little fears for Ste. Marie. The Patroness you have chosen will not cease to watch over you and intercede for you, and happily you of her can have the proper sentiments and right devotion. Ste. Marie is a select spot, and selected, too, are those who have settled there. May you prosper, is my earnest prayer.

It gratifies me also to learn, you may be sure, that I was not deceived in my estimate of the piety and strict devotion to his duty of Reverend Mr. Griffith, but as I promised to give him another Mission after some time I do not wish to violate my promise or disappoint his expectations, so I have just written him to come to the Retreat and come prepared not to return. I intend sending in his place a young clergyman who is very familiar with the French language and who may be more useful at Ste. Marie amongst the great bulk of settlers than Reverend Mr. Griffith could be, owing to his deficiency in that language. Now you see I am determined, God willing, that you shall not be *strangers* to my care any longer.

You say that you will visit St. Louis in April. Can you not extend your journey a little farther and come and see us in Chicago? The clergy will be all assembled for Retreat—the Jubilee will be opened for them and the week following for the laity, and you will have a week or two of spiritual and religious enjoyment the equal of which you may not have enjoyed since you left Europe. I should be also delighted to see your Venerable and honored Father and Mother. You might bring one or both of them along. It would refresh them and make them feel youthful again.

I hope you will accept this invitation both for yourself and parents. Your Father, if he comes will take his apartments next to my own—your Mother with the Sisters of Mercy. Your own self amongst the clergy. Now you see I have it all fixed. So don't disappoint me for this is not a mere matter of form invitation. I give none such. I know a religious festival such as we hope to have here for two weeks would rejoice the hearts of your pious and worthy parents and I would be most anxious that they be with us. The journey can be easily performed for the navigation is now open. You must come by all means. Let not your excellent sisters imagine I overlook them, by no means. I shall be happy to see them, they may be assured, at any time, but it might be supposed if I invited them too at this time, happy as I would be to see them, I was not in earnest. Your parents I do want to see at this Retreat.

Accept the assurance of the sincere regard of,

Your devoted friend in Xto.,

William, Bishop of Chicago

To

Mr. Joseph Picquet, Esqr.

Ste. Marie, Illinois

XII

Chicago, Illinois

September 8, 1847

Dear and respected friend:—

This will be handed you by the Rev. Mr. Plathe whom I have appointed your pastor at least for some time. I am certain you will be pleased with him, for he is both pious and zealous, and capable of doing much good on the Missions. I recall the Reverend Mr. Sheafer [Schaeffer] here. It may not be long until I have the pleasure of visiting again your Settlement and of en-

joying for a time the delightful society of your excellent family, to each member of which I beg a kind and respectful remembrance, especially to your honored Parents.

Pray my dear sir for this diocese and for him who has the pleasure to subscribe himself,

Your friend in Xto.,

William, Bishop of Chicago

P. S. I send this by post that it may reach you sooner than the arrival of Reverend Mr. Plathe.

To

Mr. Joseph Picquet, Esqr.  
Ste. Marie, Illinois

XIII

Chicago, Illinois  
December 6, 1847

Dear Sir:—

Your kind and welcome letter is this day received. It is long since I have had the pleasure of a line from you, altho' I desired it much. My disappointment was indeed great not to be present at the consecration of Doctor Bazin, but it was not my fault.<sup>10</sup> So close to Vincennes and yet unable to reach there. At Paris, almost in view of Ste. Marie, and of my dear and respected friends, and not able to exchange with them one word of salutation or of friendship. Was it not provoking? But I took it that it was the Will of God and that his Providence had regard to some poor soul that might have been benefitted that Sunday, and I, altho' unworthy, was to be his happy instrument. May it not have been so? For how unsearchable are the ways of God! At Vincennes I would have had the pleasure—at Paris the poor souls that assembled there enjoyed to all appearance this disappointment of mine and seemed happy. I must reserve the details of that *half week's* adventure, if I may use the expression, for some fine evening when I have the pleasure, next spring,

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<sup>10</sup> John Stephen Bazin, third Bishop of Vincennes, was born in 1796, in the diocese of Lyons, France, where he entered the priesthood. In 1830 he came as a missionary to the diocese of Mobile, where for a period of seventeen years he labored with great zeal and devotedness for the Church in the city of Mobile. He was Vicar General to Bishop Portier. Upon the recommendation of the sixth Provincial Council of Baltimore, he was appointed Bishop of Vincennes. His consecration took place in the Cathedral of Vincennes, on October 24, 1847, Bishop Portier being the consecrator. In the Providence of God he was almost immediately stricken down and expired on April 23, 1848.

to be surrounded by my revered friends at Ste. Marie and then I shall narrate all.

I am happy to learn from your letter that you are so much pleased with the Reverend Mr. Plathe. The Reverend Mr. Sheafer [Schaeffer] is well and when I see him I shall present him your compliments as you desire. When are we to hope for that long promised visit? You may be sure that you will be welcome.

To each and every one, especially to your honored parents do I desire a kind and affectionate remembrance—whilst I remain as ever,

Yours most devotedly,

William, Bishop of Chicago

To

Mr. Joseph Picquet, Esqr.  
Ste. Marie, Illinois

XIV

Chicago, Illinois  
December 8, 1847

My dear Mr. Picquet:—

I have just received your kind letter postmarked Vincennes, December 1. How very kind of you to translate that false letter.

The origin of Reverend Mr. Plathe's difficulty here was his having denounced a man of the name of Bumgarter from the altar, on Sunday, in his church. I reproved him and he acknowledged his error. But then came his persecution. I can call it by no other name, because, altho' I sat patiently (?) seven days, to hear witnesses and their accusations against him, nothing appeared in evidence to cause me even to reprove him. That affair to which allusion is made in the letter you translated was the burden of all. But no proof—all hearsay, suspicion, etc., etc.!!! I told them I would not send him from his congregation as there was no proof of guilt. Then the few that were against him became desperate, *Divusy* [Diversey?] especially! Oh! it was soul harrassing to me. He, Plathe, asked to go. I gave him leave for they would not pay him. Yet the majority of the congregation were petitioning me in his behalf. He did not leave stealthily or by night fearing any consequence. The stage starts and he might have left before day. We apprehended nothing of what is in that letter intimated. I rather think the writer has transferred his *own fears* to another.



Divusy has just left me, after making complaints against poor Reverend Mr. Sheafer too. I fear I shall not be able to keep any priest with these unfortunate people. The priest will fear for their character, to approach them. There is some evil spirit at work, I fear in the mind of that man. May God convert him. I shall have to send Reverend Mr. Sheafer off now. Divusy says, and he is the leader of a faction, they will *not have him*.

I had a letter from Reverend Mr. Plathe asking his letters. I take leave to enclose them herein. I suppose since those rumors have gone abroad his usefulness in this diocese is destroyed—be he innocent or not.

I lose not a moment in answering your kind letter so I can scarcely tell what I have written so hastily have I written, but I hope it will satisfy you that I did not send you a priest, supposing him guilty of any faults of a base or material nature—no I sent him because I believed him innocent and to protect his character if I could.

My most respectful regards to all your family and believe me,  
Yours sincerely and devotedly,

William, Bishop of Chicago

To

Mr. Joseph Picquet, Esqr.  
Ste. Marie, Illinois

## NEWS AND COMMENTS

The sketch of the Venerable Padre Fray Antonio Margil de Jesus (1657-1726) in the current issue of MID-AMERICA brings to the notice of its readers one of the most appealing figures in the history of Catholic missionary enterprise within the present limits of the United States. Franciscan missionary zeal was conspicuously instrumental in planting the first seeds of Catholicism in the old Spanish Southwest and the record of its activities may well become one of the most inspiring chapters in history. The significance of the achievement, the appalling hardships under which it was carried through, the notable results in which it issued, are all gathered up and reproduced in the career of the holy Franciscan friar, Antonio Margil, already declared Venerable by the Sovereign Pontiff, Gregory XVI, and, it is hoped, to be raised in no long time by the Holy See to the ranks of the Blessed. It is to interest Catholics in the cause of the beatification of the Venerable Margil and to engage their prayers for its promotion, that Dr. Forrestal has compiled his splendid sketch, which, subsequently to its appearance in MID-AMERICA, will be given additional publicity through the pious enterprise of the Texas Knights of Columbus Historical Commission. May the cause of the Venerable Margil meet with every success and the Catholics of the United States be privileged soon to invoke and honor as their intercessor in heaven this glorious figure of an ideal missionary who lived and labored for a span within the limits of the country that we call our own.

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The initial issue of the *Archivum Historicum Societatis Jesu*, a review devoted to the history of the Society of Jesus, made its appearance January 20, 1932. It is published in Rome under the editorial management of Father Peter Leturia, S. J., with whom are associated as coöperators eminent Jesuit historians of various lands. Contributions from non-Jesuit writers will be admitted. Writers will be free to use Latin, English, French, German, Italian, Portuguese, or Spanish. The contents of the review will range over a great variety of topics including the constitutional history of the Jesuit Order, its activities in the defense and propagation of the Faith, its works on behalf of souls, its endeavors in the fields of education and science, its relations with governments, peoples, etc. As regards manner of pre-

sensation the review will endeavor to avoid polemics, restricting itself to publication of original sources with objective evaluation of the same. Five sections are contemplated: scientific articles, unpublished and not easily accessible sources, shorter contributions and texts, bibliographical surveys, and finally a chronicle of persons and things. The review will appear twice a year, in January and September. For libraries, universities, colleges, historical periodicals, as also for students and investigators interested in the important field to be covered, it promises to be of the utmost utility and value. It may be noted that the June, 1932, issue of the *Archivum* will contain an exhaustive bibliography of the recent literature on Jesuit missions in the Americas.

The price of subscription (outside of Italy) is thirty lire the year; for the single issue, eighteen lire. Subscriptions and all other communications to the review should be addressed to the "Sign. Dirretore Arch. Hist. S. I., Borgo S. Spirito 5, Roma, (113) Italy."

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Interest in the frontier chapter of American history is perennial. The circumstance is impressed on us anew by the announcement of the impending publication of two important documentary series. One of the two, *Narratives of the Trans-Mississippi Frontier*, will comprise reprints of Western Americana, most of them journals and books of travel of the frontier period. The other, *Overland to the Pacific, a Documentary and Narrative History of the Great West, 1819-1869*, will be published by the Stewart commission of Colorado College under the editorship of the well-known specialist in western history, Archer Butler Hulbert. Part first of this elaborate series will bear the title, *The Crusaders of the Northwest*, and will run to eight volumes, with index. The material to be reproduced in these eight volumes would cost today at rare book prices, so it has been estimated, over forty-six thousand dollars. As showing the interesting new documentary material to be made available in the *Crusaders of the Northwest*, the three hundred documents never printed before will include Samuel Parker's report to the American Board after his tour of 1835 in which the statement is made that the "wise men from the West" went to St.

Louis in 1831 not for the "white man's book but merely out of curiosity," a very significant statement *omitted* from Parker's published Journal. Again, "here are documents to prove that Doctor Whitman rode east in 1843 neither to seek political influence nor merely to save his mission but rather to overcome Father DeSmet's propaganda at home and abroad."

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The recently published report (1930-1931) of Doctor Jameson, Chief of the Division of Manuscripts, Library of Congress, on the European Historical Commission now engaged in securing photographic reproductions of manuscript material in European libraries bearing on American history, is replete with interest. As a result of the activity of the commission over a hundred thousand documents are being annually added to the Library's great fund of unpublished papers. The reproductions received during the twelve months ending June 30, 1931, amount to 48,333 from Great Britain, 66,659 from France, 79,237 from Spain, 81,231 from Germany, 9,823 from Austria, 3,378 from Canada, and 32,113 from Mexico and 2,863 from elsewhere, almost all these last from places in the United States. The total is 323,637. As accessions of this type of documentary papers have been in progress for a few years, a vast amount of historical material has so far been accumulated. The value of this material for the purposes of students, investigators and writers in the field of American history is inestimable. To illustrate, the diplomatic history of the American Revolution as regards France and the United States has still to be written with adequacy in view of the mass of pertinent and hitherto unutilized data which are now being brought within reach in the Library of Congress. To the distinguished *doyen* of American historical scholars, Dr. J. Franklin Jameson, under whose uniquely competent direction this great project is being carried forward, all students in the field of American colonial history will find themselves in lasting debt.

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Baron Marc de Villiers, eminent living specialist in the field of Mississippi Valley history of the French period, has recently given to the public a notable study, *L'Expedition de Cavalier De La Salle dans Le Golfe Du Mexique (1684-1687)* (Maisonneuve,

Paris, 1931). This is a fresh treatment based partly on unpublished material of the final chapter in La Salle's kaleidoscopic career, his last expedition to the Gulf Coast, which ended in disaster and cost him his life. De Villiers's attitude towards the great explorer is a critical one, an effort being made to interpret the motives that lay behind his often mystifying activities. At the same time La Salle's enemies, real or supposed, receive more sympathetic treatment than is generally accorded them in the books. That La Salle was of unsound mind has sometimes been asserted. Jacks in his recent biography of the explorer endeavors to refute the charge. De Villiers's comments on the subject are interesting:

On his return to France in 1684 the unfortunate LaSalle, whose mental tendency to ideas of persecution or grandeur, or what doctors call *fabulation* continued to aggravate, seems to have acted often like a somnambulist who, believing himself to be walking on level ground, runs along the edges of a precipice and finally loses his equilibrium. Instead of seeking, as all French historians have done, to deny his mental disturbances during his last campaign, and they are incontestable, one must on the contrary not ignore them, were it only to be able to plead subsequently the partial irresponsibility of the unfortunate explorer.

To our mind LaSalle was not always completely responsible for his acts and we have asked Dr. Legriffe, an alienist, well known for his ventures into the field of historical research, for his opinion on LaSalle's mental state. "It cannot be said," he answered, "that LaSalle became insane or out of his mind. He was at the end of his career merely the exaggeration of what he always had been, a suspicious, proud, domineering, and self-centered individual; from this to bad faith there is only one step. He was what we call a paranoic, otherwise described as an individual whose judgment and reasoning powers, and, what issues from them, morality, have been faulty from the start. The proof of all this is that his brother, without having the undeniable qualities of the explorer, presents the same family defects. . . . Had he remained in France, LaSalle would probably enough have ended his days in some house of detention; but he went abroad . . . like so many other ill-poised characters he passed through adventures in far off lands, and rendered great services to France . . . to his own misfortune he ventured on undertakings which a well balanced mind would never have attempted.

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Professor Arthur Barnaby Thomas of the University of Oklahoma, whose *Forgotten Frontiers* is reviewed in the present issue of MID-AMERICA, has been engaged for some years in the study of that particular sector of the eighteenth-century Spanish borderlands which represents the thrust of exploration and



settlement north of Mexico in the direction of the Missouri Valley. His attitude towards Spanish colonial achievement in the American Southwest is one of intelligent and just appreciation. Read, for example, this pregnant passage from his recently issued book: "Spain's North American frontiers are forgotten frontiers. The sweep of the Anglo-Saxon has blurred their silhouette and fathered the illusion that western history runs only with the nineteenth century. This delightfully simple legend summed up in the 'Westward Movement' is unjust. Indian civilizations, submerged in the glorification of the pioneer, project their significance. The shambles of extermination graced the Nordic westward-ho. No such imprint mars the scutcheon of Spain in the West. There the Indian bears the mark" (p. 83).

## BOOK REVIEWS

*Missions and Missionaries of California.* By Fr. Zephyrin Engelhardt, O. F. M. Vol. II, Upper California. Second Revised Edition. Mission Santa Barbara, Calif.

This is one of the most valuable contributions to regional American history published in recent years. It is time the debt the people of the United States owe the religious orders of the Catholic Church be repaid, at least in recognition and appreciation. If the writings of the early missionaries had not been carefully preserved in the archives of their monasteries, our knowledge of the history of this country during the one hundred and fifty years after the discovery would be as incomplete as is our knowledge of English history from the departure of the Romans to the coming of Augustine. The missionaries were educated and observant men. Naturally they were interested in the beliefs, customs, habits and all else that were peculiar to the strange people in this strange land. Along with their natural curiosity they had also a purpose in coming here that made them look upon the savage from a view point entirely different from that of all other observers. Neither their curiosity nor their interest was casual. In the charters granted the Spanish adventurers in South America and the Puritan adventurers of New England it was expressly stipulated that one of the reasons for the grants by the Crown was the royal wish that the natives be converted to the Christian religion. In New England the only serious attempt to carry out the king's command was that of John Elliot. As for the rest of the people the annual Indian hunt can hardly be looked upon as a Christian crusade for the purpose of bringing souls to Christ. In Mexico and South America the work of Christianizing the savages was left to the missionaries. And the missionaries did work for the Christianization of the natives. That was their primary purpose in coming here.

The missionaries wrote complete reports of their work. As historical documents these reports are of inestimable value. There was no thought in the minds of the writers that their narratives might enable them to advance to a high worldly position. They were contented in the position in which their superiors had placed them and their sole desire was the salvation of the souls of the savages around them. It was this that made

their viewpoint as observers completely different from that of all secular observers. They studied the savage as a man, not as a draft animal nor as an enemy. And in the case of the Franciscans they were filled with a pity that was as poignant as that of St. Francis for the stricken people of Italy. Their reports, then, are real human documents.

This is very clearly seen in this second volume of the history of the California Missions by Father Engelhardt. The labor of compiling and arranging the documents and then writing an interesting and authoritative history was immense. Father Engelhardt has the industry and possesses the qualifications requisite for the production of a history based on sources. Unlike several recent source histories his work may be read by the general public as well as by the student of American origins. In this respect he has followed the best examples of historical writing. Perhaps one of the reasons for popular ignorance of our early history, and popular indifference also, is the deliberate refusal of historical scholars to attempt to make history interesting to the general reader. However, when we read authoritative books like those of Mr. James T. Adams, and the very new *Only Yesterday* by Professor Allen, we may believe historical scholars are again assuming the attitude of Thucydides, Lingard and Macauley.

It is impossible in a review to give an adequate idea of this great work. It contains an exhaustive history of the administration of Father Junipero Serra, founder of the Californian Missions, and of the administrations of Father Fermin Francisco de Lasuen and Father Estevan Tapis. The period covered is between 1768 and 1812. The first mission in Upper California was established by Father Serra at San Diego. From there he and his companions advanced establishing missions all along the Californian coast. In chapters fifteen and sixteen Father Engelhardt gives an interesting account of the work of the missionaries. It should be remembered that the Indians of Upper California were very different from the Indians of the eastern part of the country. The habits of the Californians were scarcely above those of the lowest wild beasts. Father Engelhardt quotes Tuthill who said that "of all wretchedly and debased and utterly brutish beings the Indians of California were the farthest fallen below the average Indian type. They were neither brave nor bold, neither generous nor spirited. We hear of no orators

among them, no bold braves terribly resenting and contesting the usurpations of the whites. They were 'Diggers,' filthy and cowardly succumbing without a blow to the rule of foreign masters. They were as contemptible physically as intellectually, and evinced as little traces of conscience as of a reasoning faculty." To civilize these savages was a difficult task. The Franciscans attacked the problem methodically. They first endeavored to secure safety and tolerable comfort in material affairs for the savages. They taught them to build substantial dwellings, to use the plow, to crush their wheat and corn by means of water wheels, to do carpenter and mason work after the European fashion, to make soap, hats, and more suitable clothing than they were accustomed to wear. The old lessons of industry and thrift that had been successfully taught the barbarians of the sixth and seventh centuries by the great religious Order of that time were again taught the Californian savages with the inevitable result that their whole attitude toward life was changed. Those lessons were reënforced by the spiritual and intellectual training of the Franciscans. The children were taught to read and write. And all were instructed carefully in the doctrines and practices of the Christian religion.

Father Font, an eye witness of the methods used by the missionaries in converting the Indians, says: "The methods observed by the Fathers in the conversion of the Indians is to force no one to become a Christian. They admit only such as voluntarily offer themselves. Then they instruct those who voluntarily come, teach them how to bless themselves and all the rest that is necessary. If they persevere at the catechism for two or three months with the same determination and if they have acquired sufficient knowledge, then they are baptized." The missionary then, continues Father Engelhardt, "had to explain all that had been learned by heart and the meaning of all that was observed at the divine services. One of the greatest obstacles was the multicplicity of languages. Frequently the natives of the various villages on meeting at the missions could not understand one another." It was impossible for the missionaries to learn all the dialects, so a common language, Spanish, was introduced. Thus it was that the Castilian became the universal language of the Californian Indians. Interpreters were also used. Some of the Franciscans learned the Indian languages and taught the savages in their native idiom. The aesthetic faculty

of the Indians was developed by decorating the walls and chapels of the churches and community houses with pictures of the Blessed Virgin, angels, and saints. Community singing was practiced. No work was performed on Sunday. The Indians attended Mass in the morning, and in the afternoon were devotions consisting of the Rosary, the Litany of the Blessed Virgin, and other prayers in Spanish. At San Diego and doubtless at other missions the Christmas season was joyously celebrated.

The History is illustrated with many reproductions of old maps and missionary scenes. The Appendix contains valuable notes on controverted subjects and a reproduction of the proclamation of Governor Johnson declaring the two hundredth anniversary of the birth of Junipero Serra a legal holiday. It would be unpardonable to neglect an expression of gratitude to the Very Reverend Novatus Benzing, Minister Provincial of the Province of Santa Barbara. Father Benzing, in the name of the Province, defrayed the entire cost of the publication of the second edition of the *History of the Missions*. The people of the United States are indebted to him for this generous and expensive act. The book should be in all libraries, and, we may add, in all American homes.

ENEAS B. GOODWIN, S. T. B., J. D.

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*Forogtten Frontiers: A Study of the Spanish Indian Policy of Don Juan Bautista De Anza, Governor of New Mexico, 1777-1787, from the Original Documents in the Archives of Spain, Mexico and New Mexico.* Translated, edited and annotated by Alfred Barnaby Thomas. University of Oklahoma Press, Norman, 1932, pp. xviii+351, maps, \$5.00.

In this work Professor Thomas has gathered together valuable source materials relating principally to New Mexico. The author has selected six diaries and relevant correspondence containing much geographical and historical information. In addition, the Description of New Mexico by Padre Juan Agustín de Morfi gives an account of the missions and pueblos, their location, their population, their growth or decline during the eighteenth century, and many other facts of great importance to the historian of the Spanish period.

The title chosen for the book is very appropriate, as the docu-



ments here presented give us an insight into the difficulties that beset the Spanish government and its representatives during the critical times when the provinces along the frontier were very extensive and subject to attack by foreign powers, as well as by the depredations of the Apache and Comanche Indians, who were a constant menace to the Spanish territories of the Southwest. Professor Thomas has taken great pains both in his preface and in his historical background to explain the scope of his inquiry, and has presented abundant data, carefully annotated, so that there is a clearer and better understanding of the problems of Governor Anza's rule in New Mexico during the last quarter of the century (1778-1787).

The author has made an excellent contribution to the history of New Mexico, and he has also furnished to the historians of the Southwest special information for a correct interpretation of these closing years of the Spanish power when the government was trying to ward off impending ruin. The chapter dealing with the Comanche problem gives the history of the invasion of these Indians from the beginning of the century. The incursions of the savages were very likely incited by the French from Louisiana, and the struggles that ensued along the entire frontier states kept armies always alert and active. Sometimes there were wars, and frequently there were attempts at conciliation, but even under the most favorable conditions there was never a feeling of security. This was also the situation when Anza became governor. His first expedition was against the Comanches in 1779, and he continued in his efforts to subdue these warlike savages until he was able to dictate the Peace of 1786. The story of all these conflicts is thus graphically summarized by the author: "The unwritten record of this heroic defense of New Mexico is limned with Spanish blood that alone saved the distinctive Pueblo Southwest and dulled the edge of surrounding savagery. Indians whose lush lands the English coveted have struck their tipis. Enchanted Zuñi still warms the desert skyline where the Spanish standard lifted."

The documents themselves, gathered from the *Archivo General de Indias* of Seville, the *Archivo General y Público de la Nación* at Mexico City, and the Santa Fé Archives at the old Governor's Palace (New Mexico), are well translated and reveal for the first time in English this golden treasury of historical materials. The hope is entertained that the same scholarly ef-

fort will bring forth an additional wealth of source materials for the history of the Southwest.

PAUL J. FOIK, C. S. C., PH. D.

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*A History of the Pacific Northwest.* By George W. Fuller, Librarian, Spokane Public Library; Secretary, Eastern Washington State Historical Society. Alfred A. Knopf, New York, 1931, pp. vii+383, \$5.00.

The story of the Pacific Northwest, the land "Where rolls the Oregon and hears no Sound Save his own dashings," will forever form a fascinating chapter in our national history, and every contribution to our stock of information on this interesting subject must be welcomed by all. Mr. George W. Fuller's *History of the Pacific Northwest* is a more than ordinary contribution of this kind.

The author rightly stresses the fact that the Pacific Northwest, the "Oregon Country" of old, is the only section added to the Union of States by discovery, exploration and occupation. The discovery made by Gray in 1792 established our claim to the drainage basin of the Columbia River and its tributaries, and Lewis and Clark first explored the region in 1805-1806. The Pacific Northwest is the only region on the North American continent jointly occupied by two nations, and the only territory where a provisional government has existed, supported by citizens of both nations, fighting its own Indian war and carrying on governmental functions until Congress got around to organizing a Territory in 1848 and landing a governor at Oregon City in 1849.

After a well studied physical description of the country, the author contributes valuable information on the aborigines. Painstaking study has made him familiar with the customs, the mode of living, the social morality, the mythology and religious practices of the Red Man. The view that our Indians came originally from Asia by way of the Aleutian Islands will no doubt be accepted as a quite plausible explanation of their presence in the country prior to the white man's arrival. Similarity of language between far northern tribes and natives in Arizona seems to lend considerable strength to that view.

The story of the first explorers by sea and by land is well

told. When speaking of the efforts of the Spaniards at occupying Nootka, the author might properly have made a reference to the first missionary endeavors by Franciscans at that place and on near by islands. In the Lewis and Clark expedition the strange guide Sacajawea, the Shoshone Indian woman, holds the reader's attention as much as, if not more than the two sturdy explorers themselves.

In the wake of the explorers we see the advance of the rival fur trading companies. The chronicle of their efforts at establishing trading posts throughout the country, and of the final domination of the Hudson's Bay Company in the fur trade forms deeply interesting chapters. Its first chief trader, Dr. John McLoughlin, who for upwards of twenty years guided the destinies of his company in the Oregon Country, an uncrowned emperor in a vast wilderness, is given a becoming meed of recognition for his unselfish devotion to his duty, his superior ability in dealing with the natives and his unstinted generosity to the early American settlers and missionaries, both Catholic and Protestant.

In dealing with the christianizing efforts of the Catholic and Protestant missionaries, our author rises above the average historian and tries to give true history. It may surprise many a reader to learn that the first seeds of Christianity in the Pacific Northwest were sown by laymen and not by priests or preachers. Mr. Fuller brings out this fact very clearly. It is refreshing to follow his narrative of the memorable Indian expedition from the Rocky Mountains to St. Louis in quest of Black Robes and not of the *White Man's Book*. "The Indian pilgrimage bore curious fruit. The appeal for Catholic missionaries was answered by the Methodists." Another historical error, "the Whitman Saved Oregon" myth, our author disposes of in a simple and decided manner. Whitman's admirers claimed that he "saved Oregon." Oregon did not need any saving in the sense in which the Whitman admirers claim it was saved. "There was never any serious danger that the territory south of the Columbia would be lost to the United States. In 1842 the British were resting their claim only on that part of Oregon lying north of the river. The part of Oregon which was in danger, the northern part, was saved by diplomacy and the course of events."

In a one-volume history of the Oregon Country one can hardly expect a lengthy account of the missionary labors of the Cath-

olic pioneers, secular priests, Oblates and Jesuits. We feel, however, that the chapter on "Missionary Pioneers" is too meagre to allow the average reader to gain an adequate knowledge of the hardships of those pioneers and of the glorious results of their work. The conversion of the Rocky Mountain tribes and their subsequent religious way of living belong to the domain of general history fully as much as the barbarous customs of the Indians in earlier days. We regret also that our Catholic sisterhoods and their first educational endeavors did not secure the space to which their noble work entitled them.

Despite these deficiencies and some trifling inaccuracies this *History of the Pacific Northwest* is well worth reading and should find a place on the shelves of the historical sections of our libraries.

GEORGE F. WEIBEL, S. J.

Colville, Stevens Co., Wash.

*Catholic Colonial Maryland.* By Rev. Henry S. Spalding, S. J.  
The Bruce Publishing Company, Milwaukee, pp. xv+243.

The Introduction to *Catholic Colonial Maryland* states that no attempt is being made to present "the complete history of Colonial Maryland"; rather insistence is to be laid on the "religious phase of the subject" and the "lives of the colonists." *Catholic Colonial Maryland* is interesting reading. After a brief historical sketch of England in the sixteenth century, with particular emphasis on religious matters, the author launches into his subject proper. The attempt to recreate the life of the people leads to the discussion of such a variety of topics as houses, household furnishings, chimneys, cooking, fruit trees, flowers, foods, hospitality, education, dances, slavery, the making of candles, soap, maple sugar and clothes. As a result of this vivid presentation we are enabled to recreate the atmosphere and conditions of those other days; the colonists live again. Not only can we follow them as they go about their daily tasks, but we are able to appreciate more fully the heroism of the days of persecution which followed upon the accession of William and Mary. Among other results of the administrations of Governors Nicholson, Seymour and Hart was the writing of a glorious chapter in the history of the commonwealth about the Chesapeake.

But the high standard of the purely narrative parts of the



volume is not sustained when the really difficult problems of the colony's history are dealt with. This is especially true of the discussion of such controverted points as the relations of the Jesuits to the proprietors, and the clash between Claiborne and the Calverts. This latter controversy was not so simple and one-sided as the handling of it seems to imply. Thus, for example, no mention is made of the facts vouched for by Channing (Vol. II, 256) on reliable evidence, that Claiborne had established a post on Kent Island at least by 1629, possibly as early as 1625, and that this settlement had sent a representative to the Virginia Assembly in 1631. Moreover, a letter from the Privy Council in England to the Virginia Assembly had given assurance that private rights were not to be affected by the grant to Lord Baltimore. If these be the facts it is impossible to dismiss the claims of Claiborne as "forced and inconsiderate." Claims such as Claiborne's were not invalidated because wastelands and unoccupied territory abounded in the vicinity.

Statements of doubtful historical accuracy are to be found in several places. Thus, to cite an instance or two, it is by no means certain that the Franklin-Carroll mission to Canada in 1776 would have been a success even if the causes of failure mentioned on page 181 had been eliminated. For in any case the intense pro-British sympathies of Bishop Briand were a force to be reckoned with. Again, the most recent study of the Franco-American Alliance of 1778 comes to the conclusion that causes other than the influence of Charles Carroll were the factors which determined Louis XVI to come to the support of the American Colonies in their struggle with England.

It was inevitable that the motives of the Calverts in founding the colony of Maryland should come up for discussion. Account is taken of the difficulty of defining "the principles which inspire any man's actions" in any given case, a difficulty enhanced beyond measure when the individual in question lived in another age and under vastly different conditions. The limited character and number of documentary sources but add to the difficulty. But if human motives are always complex, is it not quite possible that each of "the extreme theories" mentioned on page 218 "may yet include a portion of it [the truth]?" On that supposition it is arbitrary to assume that whosoever "assailed his motives" must have viewed them "through the distorting lenses of prejudice, bigotry, injustice, and resentment"



(p. 216). The author would have strengthened his case very greatly by citing more recent students in support of his view. Because of the discoveries made since his death Orestes A. Brownson is not today an authority of great weight. In short, on the evidence presented it appears very hazardous to conclude that "the main purpose of the Lords Baltimore in founding Maryland was without doubt a religious one" (p. 221). Moreover, one might well ask whether the policy of the Baltimores was determined by abstract devotion to principle, or whether it was not influenced to a considerable extent by conditions in England. Could Baltimore have adopted a less liberal policy and still secured a charter? Was not toleration of every Christian sect the minimum that would be allowed by a non-Catholic government in exchange for the unhampered practice of Baltimore's religion, proscribed in the home land by so many statutes? Much of the legislation of the second Lord Baltimore shows rather conclusively that his liberalism was not without serious limitations.

Another inevitable subject was the right of Maryland to priority in establishing religious toleration. Here again one might observe that the writer who questions her claim is not of necessity her enemy as is stated on page 194, and that it is assuming much to assert that religious liberty in Rhode Island "was the purest cant and insincerity."

A free and easy style makes *Catholic Colonial Maryland* pleasant reading. Anecdote and reminiscence add to the interest. The illustrations are well chosen. The table of contents and the summary at the beginning of each chapter are very commendable. Printing mistakes are few. In some few instances quotation marks have been omitted; at other times the absence of references leaves one in doubt as to the source of the quotation and hence its value as evidence is lessened. *Catholic Colonial Maryland* should be read by all who are interested in the lives of our forefathers and in the long struggle by which religious liberty was won.

CHARLES H. METZGER, S. J., PH. D.

John Carroll University  
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*Archaeological Atlas of Michigan.* Prepared by the University Museums, University of Michigan, Wilbert B. Hinsdale, Editor. University of Michigan Press, Ann Arbor, 1931, pp. 38, 20 maps, atlas folio. (Michigan Handbook Series, No. 4.)

This monumental work is destined without doubt to become the standard source of information upon the archaeological history of Michigan, both prehistoric and Indian. The scope of the work is indicated by the headings of the chapters: Trails, Waterways and Portages, Mounds and Other Earthworks, Villages and Camp Sites, Burying Grounds, Garden Beds, Mining, Cultural Features. The eye is at once attracted by the admirable maps which accompany the descriptive letterpress, based, we are told, mostly upon the results of field surveys conducted by members of the staff of the University Museums, who visited every county in the state. A key-map shows the numbers of the archaeological maps upon which are traced cartographic symbols of great interest to the student. Preceding these detailed maps are two showing respectively "Indian villages of Michigan of which the names and locations [of 123] are known" and "Principal Indian portages."

Travel by Indian or trader was either by waterway or by trail; and one is surprised to see how systematic were these highways of communication. The authors say: "Trails hundreds of miles in length extended across the country and shorter ones connected places or haunts which the Indians habitually visited. These footpaths had been located with great sagacity and were usually the most feasible lines for tramping from place to place. . . . The first trade and commerce in Michigan by white men was with the Indians. The traders' stores, usually called trading posts, had no other object than to create among the tribes desires for European goods and to barter with the native hunters for furs. These posts were almost always situated at the meeting or crossing of trails, generally upon some important water course."

The map given in the Atlas, on which are shown the water courses and portages on the various routes of travel across the present state of Michigan, presents these features with admirable clearness. The voyager by canoe could cross the northern peninsula by three routes, two of which led to Green Bay. One could go from Lake Huron west across the state to Lake Michi-

gan by three routes. The most southerly started from the head of Saginaw Bay, followed the Saginaw River to its confluence with the Shiawassee, thence by portage to streams that flowed into the Grand River leading to Lake Michigan. From the Detroit region the Clinton or the Huron rivers led to portages by which the Grand or the St. Joseph were reached, and so Lake Michigan. Nature provided what might be called a "grand central portage" in the southern portion of the state. The canoeist could paddle down the Raisin River to Lake Erie or follow the Grand to Lake Michigan; or he could ascend the Grand from the west and reach streams flowing into Lake Erie or into Lake St. Clair or into Lake Huron. The St. Joseph River led to Lake Michigan in one direction and to the Kankakee in the other. The Mississippi could be reached from southern Michigan either by the Kankakee to the Illinois; or by the St. Joseph of the Maumee to the Wabash. By either route he would at last glide out upon the Father of Waters.

Like the continental highways of our own day, there were great land trails leading from the shores of the Atlantic to the Mississippi. The "Great Trail," as it was called, tapped by its eastern branches the New England region, the shores of Delaware Bay and those of Chesapeake Bay. It connected with the Sauk or Chicago Trail by branches that passed around the west end of Lake Erie. Fifteen trails crossed what are now Canada, the country east of the Great Lakes, and the United States east of the Mississippi.

A list of sixty-two titles of books used in the preparation of the *Archaeological Atlas* is appended to it. Evidently the most careful methods of research and the best resources of typography have been expended in the preparation of this sumptuous volume. The example of Michigan is one to be recommended to other states, especially Wisconsin and Illinois, where remains and historic landmarks similar to those of Michigan should be described in the same fitting manner.

WILLIAM STETSON MERRILL, A. B.

Oak Park, Ill.

*The Fatal River: the Life and Death of La Salle.* By Frances Gaither. Henry Holt and Company, New York, 1931, pp. 303, \$3.00.

One of the outstanding figures in that great epic of Mid-

America, the discovery and exploration of the Mississippi River, is Robert René Cavelier, Sieur de La Salle, whose successes and failures are described in Frances Gaither's *The Fatal River*. The story of La Salle is like a tragic drama, coming to a glorious climax with the discovery of the mouth of the great river. Then follow disaster, failure and the death of the intrepid explorer at the hands of his own men.

In the early part of the book there are two threads in the narrative. The first is concerned with the theories of many explorers in the New World. Columbus, Magellan, Balboa, Verrazano, Corte Real, Cartier, De Soto, Hudson, Champlain, Nicolet, Coronado, Marquette and Jolliet—whether seeking the route to Cathay, the Seven Cities of Gold, or the mysterious river called by the Indians Messi-Sipi or Mitchi-Sipi—each made important discoveries. It remained for La Salle to go down the river, which had been partly explored by Marquette and Jolliet, and from it to enter the Gulf of Mexico.

The second thread of the narrative is concerned with the early life of La Salle, his boyhood in Rouen, his withdrawal from the Jesuit order and his coming to New France, where he spent much time among the Indians. From them he heard rumors and legends of a mighty river which led him to devote his whole life to the exploration of the river, and to attempts to establish forts and colonies in its valley. With the beginning of his first trip into the wilderness the two threads are woven together, not to be severed but with the death of the intrepid explorer.

Many were the hardships La Salle suffered in his travels. Sometimes alone, sometimes surrounded by savage tribes, in the terrible heat of summer or the bitter cold of winter, slashing a path through the virgin forest, wading through deep snow or traversing flooded ravines, he never lost sight of his goal. The forces of nature were not the only ones arrayed against him. Mutiny of his followers; incompetence of subordinates; chicanery of politicians; loss of fortune by shipwreck, by treachery and by theft; all these he had to cope with. Moreover, there were elements in his own nature that militated against success. With such notable exceptions as the faithful Henri de Tonty, Nika the Shawnee and a few others, he ruled by authority alone. The following excerpt from the book gives a graphic picture of the last march of La Salle, that fatal march during which he lost his life. "There they all were, marching



along together, little boys set to keep pace with the lithe Indian hunter; the buccaneer, pistols at belt, marching alongside the frocked Franciscan with his breviary in his sleeve; a merchant, a doctor, and a swaggering gallant, some of them hating each other, all without common denominator of body or spirit, with nothing to bind them together but the silent will inside the tall figure marching in the lead. They obeyed him, but of course they did not understand him, a proud, shy, utterly lonely man, inwardly lashed by furies of self-reproach for every mistake and failure of these two lamentable years—or three if you count from France—inwardly swearing there should be this time no turning back, as his great body crashed out for the rest of them a path toward his river."

There appear to have been several causes for La Salle's unfriendly attitude toward the Jesuits. The antagonism of his patron, Frontenac, to the Order must have had considerable influence. In the matter of the traffic in brandy with the Indians, La Salle supported Frontenac in his dispute with the Bishop. Another possible reason for La Salle's unreasonable prejudice against the Jesuits is indicated in the following passage: "Beneath the Jesuits' politeness to him personally lay, he could be certain, their knowledge of his past. How did they really feel toward him? He must have seen himself always a renegade in their eyes, must have believed [gratuitously, indeed] that in whatever he attempted they would wish him to fail, to be brought humble and repentant to his knees." If such were really La Salle's thoughts, his obsession may be readily understood.

There is quite an extensive bibliography at the end of the book, and it contains a number of maps illustrating the travels of various explorers of the Mississippi Valley, but the reader will notice the omission of an index.

ETHEL OWEN MERRILL

Oak Park, Ill.

*Archives de la Province de Québec, 1930-31.* Pierre-Georges Roy (ed.). Rédempti Paradis, Imprimeur de sa Majesté le Roi, pp. 508.

*Le Vieux Québec.* Par Pierre-Georges Roy. Imprimerie le Quotidien, Lévis, 1931, pp. 300.



*Les Petites Choses de Notre Histoire.* Par Pierre-Georges Roy.  
Imprimerie le Quotidien, Lévis, 1931, pp. 304.

Beautifully printed and generously illustrated with portraits and photostatic copies, the report of the Archives of the Province of Quebec for 1930-1931 is another enviable contribution of the distinguished Canadian archivist. It comprises the correspondence of Talon, the first Intendant to Canada, an inventory, by the Abbé Ivanhoë Caron, of the letters of the Right Reverend Louis-Philippe Mariauchau d'Esgly, Jean-François Hubert and Charles-François Bailly de Messein, and finally, a record, by Mr. E. Z. Massicotte, of the appointments of some French-Canadians who went west in search of adventure (*Engagements pour l'Ouest*).

With eulogistic reference to Senator Chapais's standard book, *Talon, Intendant de la Nouvelle-France*, Mr. Pierre-Georges Roy gives as an introduction a brief outline of Talon's career. The letters reproduced occupy more than one-third of the report; they reveal the deep interest and patriotic insight of the great Intendant and bear witness to his influence upon the colonization, agriculture, industry and commerce of New France. Although France was then engaged in war on the Continent, the colony received 2516 settlers during Talon's administration. Historians interested in the colonial period of Canadian history will welcome the publication of the correspondence between Talon, Louis XIV and his minister Colbert.

The Abbé Ivanhoë Caron has done valuable work in preparing the summary of the letters of the Bishops of Quebec for the years 1740-1791. Readers in Canadian history are well aware of the clergy's influence on the life of the French Canadians during the colonial days and under British rule. Ministering to the spiritual and temporal welfare of the settlers, the priests received guidance from their bishops. These in turn appealed to the civil authorities in England and several ecclesiastical dignitaries in Europe. Numerous requests were made to Mgr. Butler, Bishop of Cork, Ireland, and to the Abbé Hussey, Vicar General, London, to send Irish or English speaking priests to take charge of the rising English speaking Catholic settlements. Through Mgr. de Léonce of London, several French priests, driven out of France during the Revolutionary period, came to Canada and became engaged in educational and parochial work. Students in search of a topic for a doctoral dissertation will find

a rich and interesting field of investigation in studying the relations between the ecclesiastical authorities in New France and the civil authorities in England or in writing the history of the Irish clergy in Canada.

Genealogists will consult with interest the third part of the report. Compiled by Mr. E. Z. Massicotte, the list of French Canadians who left their home, 1746-1752, in search of adventure and better welfare, answers a long-felt need. Some of these returned home, others died, some settled in the new country, others emigrated to the United States. This list will be completed in the next report.

The report is ably edited; it is equipped with a table of contents, a table of portraits, and two indexes, general and geographical. Although carefully prepared, these indexes would better serve their purpose if they were more analytical. The reviewer noted 93 numerical references to the name Talon; such a lack of specification is a serious handicap to the hurried researcher.

In *Le Vieux Québec* Mr. Pierre-Georges Roy has compiled a number of events relating to the social, political and ecclesiastical history of Quebec city. Among other items discussed, we might mention the first census (by names) of Quebec, some of the conflagrations occurring during the French régime, Rear-admiral Jacques Bedout, the sword of Montgomery and the first English school in Quebec, which was opened in 1792. The author might have given some documentary information regarding the first French elementary school and the founding of the first college, which was to become Canada's oldest university. Some of these topics are important, others afford the reader wholesome and interesting pastime, e. g. the will of the Honorable Henry Caldwell.

Under the title *Les Petites Choses de Notre Histoire* are gathered incidents which happened during the French and the English régimes. As in the preceding volume, they are thrown together without any attempt at classification. There is no introduction and the style is too often marred by the numerous quotations from the archives of Quebec and Canada. These two volumes, however, will be of genuine value to college educators in interesting their students in the study of the *petite patrie*.

PAUL A. BARRETTE, A. M.

St. Louis University  
St. Louis, Mo.

*The Franciscans in Nebraska and Historical Sketches of Mid-Nebraska.* By Rev. Eugene Hagedorn, O. F. M. The Humphrey Democrat, Nebraska; The Norfolk Daily News, Nebraska, 1931.

This pioneer volume in the field of Nebraska church history was compiled for the occasion of the diamond jubilee of the city of Columbus, Nebraska. A preface by Francis Dischner, entitled "Historical Sketches of Mid-Nebraska," furnishes the general reader with a necessary background of local history. The author's "Miscellanea" completes this background by weaving together family origins, early dangers and difficulties and pioneer reminiscences into local social history.

Part II, detailing the activities of the Franciscans in Nebraska, is prefaced by a short history of the Franciscans from St. Francis to the missionary expedition of Fray Juan de Padilla into Quivira. Introductory to the main theme is a resumé of "Catholicity in Nebraska, 1843-1931. The dominant features of the book are, first, a complete account of the Franciscan contribution to the upbuilding of Catholicity in Columbus, Platte County, and, secondly, a record of Franciscan labors in the State outside Columbus.

The treatment is by development of parishes. From humble beginnings, through the incumbencies of various pastors, a church grows out of the struggle. The part played by parochial schools is given due emphasis. In most cases the story is brought up-to-date.

The author makes a notable departure from his original theme, "The History of the Franciscans in Nebraska" and widens it into "A History of Franciscan Parishes in Nebraska." Unskillful piecing of fragments interferes with continuity of treatment and results in, at best, a profusely illustrated chronicle. There is no attempt at footnote citations, only an indefinite list of references, which are no guide to specific information. What is presented for an index is a table of contents. In the "History of St. Francis de Sales Church, Lincoln," no mention is made of the fact that Ursuline Sisters taught the parochial school in 1898 and were succeeded, in 1904, by the Franciscan Sisters from Lafayette, Indiana. However, the defects of the study are offset by its documentary value. Numerous letters and biographies are inserted often with acknowledgment to parish and diocesan records and archives. In view of the fact that

so few sources are extant, and still fewer immediately accessible, the author deserves much credit for his industry and investigation. In addition to its wide popular appeal, the volume places a vast amount of material at the disposal of searchers in problems of local Nebraska church history.

MARY BERNADETTE REIFERT, O. S. U., A. B.

Ursuline Convent of Divine Providence

Falls City, Nebr.

*A History of the Catholic Church.* By the Rev. Fernand Mourret, S. S. Translated by the Rev. Newton Thompson, S. T. D. Volume I, Period of Expansion. Herder Book Co., St. Louis, 1931, \$4.00.

Dr. Newton Thompson has already given us a translation of the fifth volume of Mourret, and this appearance of another volume gives proof of the active prosecution of his great task. Mourret's *Histoire générale de l'Eglise* is, beyond question, the most readable and reliable history of the Church that is at present available. The new *Kirchengeschichte* projected by Kirsch, and of which two parts are already in print, has, it must be confessed a greater show of erudition, but is far less attractive in its presentation of material. Dr. Thompson's own estimate of Mourret's work is set forth in a preface which notes its "wealth of detailed information . . . its more than passing mention (of) the causes, development, and consequences of the notable movements that have affected the Church," and which praises its author as "an eminent scholar whose talent combines tireless patience in research, sound historical judgment, facility in clear exposition, unswerving loyalty to ascertained truth, and a zeal for God's honor." With that estimate no reader either of the translation or of the original is likely to disagree.

The present volume covers the ground from the founding of the Church to the period of the Constantinian Peace. It describes the primitive Church and its first contact with the Greco-Roman world, the relations of the Church with the successive Emperors, peaceful or persecuting, the growth of the organization and liturgy of the Church, the vicissitudes of the Papacy in the face of perils in regard both to the primacy of jurisdiction and the presidency of the *magisterium*, and finally the flowering of Christian literature and sanctity of life.

Father Thompson has taken certain editorial liberties with

the arrangements of the original text. The nineteen pages in the *table des matières* have been curtailed into six. The change involved in placing this table of contents in the beginning rather than at the end of the book will, I think, be welcomed by most readers; but it may be questioned whether the abandonment of Mourret's detailed analysis does not involve a real loss. Mourret's marginal summary is completely neglected. Again the eleven pages devoted to a *notice bibliographique* at the beginning of the French appear in the translation as a bibliography without comment or criticism, printed at the end. For the most part the reference in the footnotes are given to the English translations, where this is possible, of the works mentioned in the original. The rule, however, is not universal. Thus Bardenhewer is referred to in the French translation, and Rivière's *Propagation du Christianisme* is referred to in the original rather than in the English translation.

It cannot be said that Father Thompson's work is quite flawless as a translation. The English is far from smooth, and in places hardly does justice to the French. At times not only the language, but the historical reality suffers. Thus the reference to the sons of Flavius Clemens and Flavia Domitilla whom, as Mourret says, Domitian "destinait à l'empire," (meaning that he destined them to succeed him, as Titus and he had succeeded Vespasian), is wrongly translated thus: "whom he intended for the imperial service," as though the young Domitian and Vespasian were to be civil servants rather than masters of the Empire. Or again, Mourret's reference to St. John as being "relegué ensuite dans une île" is translated "sent back to his island exile," as though *relegué* meant "sent back," and as though St. John had already been in Patmos before his exile. On the other hand Father Thompson makes amends by correcting in the translation phrases that might be wrong or ambiguous in the French. Thus in one place (p. 146) Mourret uses the expression "*coupables de nouveautés*," in obvious allusion to the "*molitores rerum novarum*" of Suetonius. Father Thompson very rightly introduces the original phrase in a bracket, and gives to *res novae* the force not of "novelties" but of "revolution," which is what Suetonius meant.



In spite of minor blemishes Father Thompson's work may well be described as an admirable rendering of an excellent book.

GERALD G. WALSH, S. J., A. M.

Woodstock College  
Woodstock, Md.

*Religious Orders of Women in the United States.* By Elinor Tong Dehey. Revised Edition. W. B. Conkey Co., Hammond, Indiana, 1930, pp. xxxi+908.

The sub-title is a perfect description of the book: "Accounts of their origin, works, and most important institutions, interwoven with histories of many famous foundations." From the Ursulines, the first of the devoted band of consecrated women that have been so potent in the upbuilding of Catholicity in America, to the Sisters of Social Service, the most recent foundation in our country, from the Sisters of St. Agnes to the Sisters of St. Zita there is a common bond uniting them all—love of Christ, our Lord, and love of man because of Him. All those whose history is chronicled here, Benedictines, Dominicans, Franciscans, Carmelites, Loretines, the teaching congregations, the contemplatives, the hospitallers, those who have devoted themselves to the abandoned ones of Christ's flock, all of them in a very real sense may well be called Sisters of charity, Sisters of supernatural charity. This volume is a notable contribution to the history of charity and of education and of culture in the United States.

This revised edition of Mrs. Dehey's book, which first appeared in 1913, is the only complete account of the work of our nuns in the United States. As such it should find a place in every Catholic library and, is it too much to hope that it will be placed on the reference shelf in public libraries as well? The volume is a monument of patient industry as will be obvious to any one who has attempted to get data from Catholic institutions, so prone are we to hide our light under a bushel. In a compendium of this sort, of course, one must not expect to find glowing accounts of heroic sacrifice, yet heroism and sacrifice are written between the lines, a daring, sacred adventuring for Christ and with Christ by these saintly women of colossal faith and confidence, so that one may say the simple narratives here are none the less a book of golden deeds.

The volume is excellently printed and edited. Not the least

of its charms are the striking illustrations that adorn the book. The glossary of conventual terms should prove useful to the journalistic gentry; in fact, even a fairly well-informed Catholic will find here new and fascinating words, *tourière*, for instance, and *barbette*. This record of the *magnalia Dei* in America deserves high commendation and a wide circulation.

WILLIAM J. MCGUCKEN, S. J., PH. D.

St. Louis University  
St. Louis, Mo.

*Bolívar y Leon XII.* Por Pedro Leturia, S. J. Parra Leon Hermanos, Caracas, 1931, pp. xviii+181.

In May, 1827, Leo XII formally established the Catholic hierarchy in New Granada, Venezuela and Ecuador, the three South American Republics, whose independence had been won by Simon Bolivar. The significance and the far-reaching consequences of this step will be apparent to anyone even slightly acquainted with the history of those stormy days. The Spanish Patronado with its three centuries of glorious achievement was broken; the churches of the young republics were brought into immediate contact with the center of Catholic life; a new source of law and order was set up amid the chaos resulting from the revolution; the already decrepit system of Metternich was quietly ignored; the dawn of a new era in a large portion of the New World was greeted by the resurgent Papacy. The slow, sure, movements of the Holy See had gained a triumph, where less cautious, less courageous, diplomacy would have meant disaster.

The subject of Father Leturia's book has wonderful possibilities, and the author is well qualified to handle it. Years of active work in Bogotá have given him a sympathetic understanding of the Latin American soul, while his wide and unrestricted ranging through European archives, his tireless and successful search for documentary evidence, his long training in historical methods lend the assurance of reliable scholarship. His published work in German and in Spanish has been almost entirely in this field and has been very favorably received. The present volume is a by-product of more ambitious studies and is offered as a contribution to the centenary literature on Bolivar.

The great Libertador is the central figure of the drama. And it is especially interesting to watch the energy and determination

with which he works for the hierarchical establishment of 1827. The personal religious, and irreligious views of Bolivar were the result of an education vitiated by reading the *Encyclopedia* and kindred works of the eighteenth century. During the early struggle for independence he was a dreamer, an idealist and most likely a deist; but when he plans for permanent peace, he is a political realist; in his diplomatic dealings with Rome he is a devout Christian.

WILLIAM R. CORRIGAN, S. J., PH. D.

St. Mary's College  
St. Marys, Kans.

*Forty-Niners.* By Archer Butler Hulbert, Director of the Stewart Commission on Western History of Colorado College. Little, Brown, and Company, Boston, 1931.

The author has made a very complete study of the transcontinental trails and the maps on which they are marked. He has studied also every available diary or journal bearing upon actual experience on these trails between the years 1848 and 1853. Every material fact or incident recorded in the book is to be found in some of these diaries or journals. All the illustrations (and there are plenty) are of contemporary drawings or cartoons. Eight excellent maps enable one to follow the travellers at every stage of their trip.

The result is a most readable and surprise-creating account of that most difficult journey over plain, desert, and mountain from Independence, Missouri, to California. "Figger it fur yourself" says Meek, '2100 miles—four months to do it in between April rains and September snows—May, June, July, August—123 days. How much a day and every cussed day?' I saw the point. Seventeen miles a day. 'Yaas,' drawled the scout: 'and every day, rain, hail, cholera, breakdowns, lame mules, sick cows, washouts, prairie fires, flooded coulees, lost horses, dust storms, alkali water. Seventeen miles every day—or you land in the snow and eat each other like Donner party done in '46.'"

The story shows what careful preparation had to be made to insure success. We see the heartbreaking, even fatal, results of flinging one's self out on the trail without such preparation. The wayside crosses are eloquent of this, as well as of the cholera. We read, too, the old, old story of travellers cumbering

themselves with excessive impedimenta only to cast much of it aside when half way through the journey.

The reader identifies himself with the fortunes of one well prepared and well knit organization that forged ahead along the trail and shares with them all the thrills and hairbreadth escapes that came to those who would make their way to the land of gold. As a picture of the struggles and achievements of the men, women, and children who figured in this stirring episode of American history, the book is well worthy of attention. As might be expected, the incidents are frequently of the raw type and the local color lurid. There is a very complete bibliography of the writings (diaries, journals, maps), of the California Argonauts, 1848-1853. Many items of this bibliography are unpublished manuscripts.

JAMES I. SHANNON, S. J., A. M.

St. Louis University  
St. Louis, Mo.

*The Early Far West, A Narrative Outline, 1540-1850.* By W. J. Ghent, Author of *The Road to Oregon*. Longmans, Green and Co., New York, 1931, pp. xi+411.

A treatment addressed at once to the general reader and the class student of the history of the Trans-Mississippi country throughout the entire period prior to 1850, by which time United States territory had reached as far as the Lower Rio Grande and the Pacific. The plan is typically chronological rather than topical, an attempt being made to let the reader know what events of significance were happening simultaneously in various sectors of the vast geographical area covered. For sources of information Mr. Ghent has relied in considerable measure on recent monograph literature dealing with various topics of Trans-Mississippi history. The reviewer has been impressed with the author's alertness thus to avail himself of the most up-to-date and authoritative studies pertinent to his subject. The result is a well balanced and reliable survey of a block of American history which is as interesting in content as it is far flung in the physical stage on which it was enacted. The account of the fur trade in the pioneer West is particularly good. As to Marcus Whitman's famous ride, Mr. Ghent discounts the findings of Professor Edward G. Bourne, generally accepted by the professional historians, which divest the journey of any political

significance. The reviewer has noted only a few inaccuracies. The relations between Kaskaskia and the Des Peres village are confused, a wrong date, 1700 for 1703, being indicated for the origin of Kaskaskia (p. 18). Some of the positions of settlements as indicated by dots on the map on page 35 are incorrect.

G. J. G.

*The Expedition of Don Domingo Teran de Los Rios into Texas.*

By Mattie Austin Hatcher, A. M., Archivist, University of Texas, and Corresponding Member of the Commission. Edited by Rev. Paul J. Foik, C. S. C., Ph. D., Chairman of the Commission and President of the Society, St. Edward's University, Austin, Texas. (Preliminary Studies of the Texas Catholic Historical Society. Distributed under the Auspices of the Texas Knights of Columbus Historical Commission.)

This is an important group of documents bearing on the official expedition (1691-1692) sent out by the Mexican authorities to Texas to counteract the French penetration of that region which had been inaugurated by LaSalle. The expedition also is notable as marking the true beginnings of missionary work among the Tejas Indians. The documents reproduced in English include the instructions issued to the leaders, military and ecclesiastical, and the journals kept by Teran and the Franciscan missionaries of the party. Differences which arose at the very beginning of the journey so handicapped the work as to render the trip without any appreciable results. This publication is a fresh instance of the splendid material which is being assembled for the history of the missionary or Franciscan period of the Church in Texas, which is now under way at the hands of the Rev. Dr. Francis Borgia Steck, O. F. M.

*Catholic Central-Verein of America (National Federation of German American Catholics). Official Report of the 76th General Convention held at Fort Wayne, Ind., August 23rd to 26th, 1931. Wanderer Printing Company, Saint Paul, Minnesota, 1931, pp. 136.*

An interesting illustration of what intelligent lay action can accomplish in the field of practical sociology and economics. The Central Verein has for years been engaged in the study of



#### BOOK REVIEWS

contemporary social problems from the standpoint of Catholic doctrinal and ethical teaching. Already it has a considerable body of achievement to its credit and is now organized broadly and solidly enough to pursue its splendid program with even more substantial results in the future.

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